BRITISH FEMALE BIOGRAPHY,

BEING

Select Memoirs of Pious Ladies,

IN

VARIOUS RANKS OF PUBLIC AND PRIVATE LIFE.

INCLUDING

QUEENS.
PRINCESSES.
MARTYRS.
SCHOLARS.
INSTRUCTORS.
POETESSES.
PHILANTHROPISTS.
MINISTERS' WIVES.

BY THE
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PREFACE.

FEMALE Biography must necessarily be of the highest importance to the community, in the education of our youth. Hence, the many single Memoirs, and Collections of Lives, that have, in our time, been given to the public. Still, among all the volumes of the latter class, no one has been found by the Author, that approaches to his idea of perfection, either in its plan or execution. There seems, therefore, such a work to be required, adapted for young persons.

Having SIX DAUGHTERS, he has devoted a portion of his redeemable leisure, during several years. With this object in view, he has procured and read most of the valuable memoirs of pious women that have been presented to the

public; and his design has been, to secure the benefit of his own children, while he supplied a *desideratum*, useful to Christian families, and adapted for schools.

It has been especially intended, that this work shall furnish a suitable book for SUNDAY READING. Every character has, therefore, been selected as exhibiting the most instructive example, and as affording the most useful practical lessons regarding both time and eternity.

Several wise and judicious ladies have seen the plan, and examined parts of the work; and, in their judgment, the Author has fully succeeded in his object. He has reason, therefore, to be confident, that his volume will be cordially received as a valuable auxiliary to female education in the Divine principles of Christianity.

December, 1845.

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BRITISH QUEENS.

I. QUEEN BERTHA.

DIED ABOUT A. D. 606.

"Queens" to be "nursing mothers" to the church—Queen Bertha of this class—Her character—The age in which she lived—Her agency in promoting the gospel—Character of King Ethelbert—Bertha, daughter of Cherebert, king of Paris—Married to Ethelbert—Settled with a chaplain at Canterbury—King Chilperic's hopes respecting Bertha—She seeks Christian teachers from France—She applies to the Pope—Augustin, as a missionary, arrives in England—His reception at Canterbury—Conversion of Ethelbert—Death of Bertha—Conversion of the Saxons.

"QUEENS shall be thy nursing mothers," says the evangelical prophet, Isaiah, when assuring the future glory of the Redeemer's church. And, in that honoured and influential class is justly to be ranked Bertha, Queen-Consort of Ethelbert, king of Kent. She appears to have been a lady of very superior mind, and of extraordinary attainments, considering the age in which she lived, and the circumstances in which she was placed by Divine Providence.

Bertha is celebrated in British history, chiefly, as the first Christian Queen in England. The age in which she was born, and the state of society at that period, especially in Britain, was extremely unfavourable to intellectual improvement; and our Saxon ancestors, among whom she came from France to reside, were

almost totally destitute of letters, and sunk in the grossest idolatry; yet she stands honourably conspicuous, as having prosecuted her own religious advancement, and as having employed her powerful influence in promoting the spiritual welfare of many in the nation, by means of the knowledge of the gospel of God our Saviour.

Ethelbert was the son of Hermenrick, who had reigned as king of Kent thirty years; and, in the latter part of his life, he associated with him in the government his son and heir, "while yet a beardless boy." Ethelbert succeeded his father on the throne, in the year 564, and reigned fifty-two years. He is celebrated as a prince of uncommon abilities; and, having acquired great fame by several victories, a few years after his succession to the throne, he sent to demand the princess Bertha, as his partner in the royal honours of Kent.

Bertha was the daughter of Cherebert, king of Paris, and a ward of her uncle Chilperie, the reigning king. At first, that sovereign rejected the application of the idolatrous Saxon; but, after a series of negotiations, the princess was given as his consort, in the year 570, the marriage conditions requiring that she should have full liberty to enjoy her religious privileges, under the direction of her own chosen instructors. Ethelbert was exceedingly desirous of securing the friendly assistance of the French, to establish his own dominion in Kent; and, therefore, he readily consented to all the articles of the marriage treaty. Arrangements having been completed, Luidhard, bishop of Soissons, with several other ecclesiastics, accompanied the princess Bertha to England as her chaplain and teachers. They were settled at Canterbury, where they found a neglected old church, which it was said had originally been dedicated to St. Martin, by the ancient British Christians, in the time of the Romans; and this was immediately granted to be fitted up and furnished as the "Queen's chapel."

King Chilperic hoped that, as the princess, his niece, was thoroughly grounded in the truth of her

religion, she would be so far from turning idolater herself, that she might contribute in a great degree to the conversion of the English monarch. And in this expectation the French king was not disappointed; for it is said that, "as soon as they came together, she spared no pains to gain his love and esteem by her affable and condescending behaviour. Ethelbert, charmed with the good qualities of his spouse, had all the value and affection for her that she could desire. In this agreeable situation Bertha justly hoped to bring the king at length to entertain favourable thoughts of the Christian religion; and, therefore, took all occasions to display the gospel truths in the most affecting manner."

Queen Bertha, delighted with the prospect of Christianity being advanced in Britain, reported her success to some of the ruling bishops in France, soliciting their assistance by some able missionaries; but, failing in her application, she communicated with the Pope at Rome, probably by her chaplain Luidhard. Ethelbert was not, indeed, perfectly converted to the faith of Christ, as held by his aimable consort; but his mind became so happily influenced, that, if he had not embraced the gospel, he had lost all aversion against those who professed Christianity; and thus the way was prepared for the memorable mission of Augustin and his *forty* companions, who arrived in England in the year 596.

Queen Bertha contributed greatly to the success of Augustin's mission—to gain a settlement for him in this country, and to effect the conversion of the Kentish Saxons. She obtained a favourable hearing for them before the King, and the assurance of his royal protection. She provided the missionary and his colleagues with suitable apartments at Canterbury, and procured them liberty to preach the gospel to all who might choose to listen to their doctrines, and receive their instructions. The Queen was encouraged, by perceiving the growing inclination of many towards her Christian instructors, until, at length, the King himself, and afterwards many of his most distinguished nobles, professed themselves believers in the Lord Jesus Christ.

Queen Bertha lived several years after the arrival of Augustin, but how long, cannot clearly be ascertained. She is thought to have died about the year 606, as Ethelbert married a second wife, and died in the year 613 or 616. She lived, however, to witness the progress of the gospel among the people: not only the formal abandonment of long-cherished idolatry by multitudes, but, notwithstanding various senseless ceremonies that had been introduced by Augustin from Rome, and which had deformed or corrupted the pure institutions of Christianity,—a large number, it is concluded, received the doctrines of salvation, believing on the Son of God, and so became, with the Queen herself, heirs of the kingdom of heaven.

II. QUEEN ETHELBURGA.

DIED ABOUT A.D. 650.

Queen Ethelburga, consort of King Edwin—daughter of Queen Bertha—Dr. Fuller's remarks—Difficulties of Edwin—He demands the Princess Ethelburga—She is married to King Edwin—Edwin's dangers—Birth of his daughter—He considers the claims of Christianity—Confers with his barons—Coifi, the idol-priest, declares for Christ—Archbishop Paulinus explains Christianity—Coifi demolishes the idols—the King and others baptized—A chapel erected at York—Zeal of King Edwin—His overthrow by King Penda—He is slain in battle—Ethelburga flees to her brother, King of Kent.

ETHELBURGA, queen-consort of Edwin, king of Northumberland, was the daughter of the excellent Queen Bertha, and of Ethelbert, king of Kent. Anglo-Saxon history is very far from being particular, or even satisfactory, in regard to the sentiments and characters of the chiefs of that rude people; but the general impression on the minds of our best historians is, that this lady was a possessor of the truth and grace of vital Christianity.

Dr. Fuller, in his "Church History of Britain," remarks concerning this distinguished lady, "Great is the power of the weaker sex, even in matters of religion;

for Bertha and Ethelburga, queens of Ethelbert and Edwin, occasioned and expedited the conversion of their husbands' kingdoms."

Edwin had been left an orphan, three years old, by the death of his father, Athelric; and, after a series of distressing adventures, during *twenty-seven* years, he was settled on his throne of Northumberland, by the aid of Redowald, king of the East Angles. He then demanded in marriage, Ethelburga, sister of Ebald, king of Kent, she being reported as a princess of many virtues; but, being a zealous Christian, she would not hear of marrying a prince who was an idolater, though otherwise a desirable husband: her brother was also averse to the alliance, and refused to give his consent, unless his sister might have free liberty publicly to observe the forms of her religion. Though this condition was by no means pleasing to the monarch; yet the desire of possessing a princess, whose virtues were generally proclaimed, induced him to comply with all that was required. On the other hand, Ethelburga was prevailed on to consent; in the expectation that, after the example of her mother, Bertha of France, she would be able to lead her spouse and his subjects to the knowledge of Christianity. Everything being settled, therefore, to the satisfaction of the King of Kent, Ethelburga set out for Northumberland, accompanied by some ecclesiastics, and particularly Paulinus, who was consecrated by Justus, according to the Roman forms and policy, the first archbishop of York.

Ethelburga was thus married to Edwin, in the year 625; and Paulinus passed a year at the Northumbrian court, without making many converts. But an attempt being made to assassinate King Edwin, by a wretch, whom Quicelin, a prince of Wessex, had hired, and Ethelburga giving birth to a daughter at the same time, Paulinus offered solemn thanks to God for both deliverances, when Edwin gave the infant to be baptized. The young princess was called Anfleda, and twelve others of the court were baptized with her at York, on Whit-Monday, A.D. 629.

Edwin was soon avenged on the perfidious Quicelin; and after the victory, his queen and her chaplain, Paulinus, solicited him, agreeably to his promise before the battle, to embrace the Gospel of Christ. The king hesitated; desiring first to prevail on his influential barons. Coifi, the chief of the idol-priests, perceiving the inclination of the king, was soon willing to relinquish his superstitions. In an assembly of the nobles, like a courtly priest, he acknowledged that he had long served the gods in vain; for they had given him no preferment: and appealed to the king, whether there were any man in his court, who was not better promoted. An aged nobleman was then emboldened to declare, that they "knew no more of the previous or future state of the soul, than of the wandering sparrow, which had just at that moment flitted through the council-room; and that, as Paulinus pretended to superior knowledge, they ought to hear his instructions."

Paulinus, as the king required, explained to him the nature of his religion: and Coifi, with whom gain seemed to be his estimate of godliness, professed himself convinced of the truth of Christianity. The king called a witena-gemot, or parliament, by which it was resolved that the faith of Christ should be received; and, asking the priest who would commence profaning the idolatrous places, Coifi is said to have replied, "I, who worshipped them in folly, will give an example in destroying them by the wisdom given to me by the true God." At the head of a company of priests, Coifi mounted a horse, which he had borrowed of the king, and hastened to the temple, where he was the first to strike the senseless idol with a javelin. The monstrous deity was immediately broken,—the temple was burnt to ashes,—and the same day the king and his niece, the afterwards celebrated Lady Hilda, were baptized. Offrid and Eadfrid, his two sons by a former wife, with several nobles, submitted to that holy ordinance a few days afterwards, and multitudes followed the royal example: so that, according to the venerable Bede, "Paulinus spent *thirty-three* days from morning to evening bap-

tizing the crowds." A small chapel of timber was immediately erected at York, where one of stone was then commenced: so that Paulinus having reported his successes to Pope Honorius, he sent him a pall, acknowledging him as an archbishop of the Catholic church, and a letter of congratulation to King Edwin. Paulinus, being thus encouraged by the pope, continued his labours in this dignified character, for about seven years, being accompanied by the king in his missionary tours, converting many about Leeds, and the governor of Lincoln, to the name of Christ, according to the doctrines and system at that time in the Romish church.

Ethelburga is believed to have exercised a powerful influence over her royal consort; and they are regarded as having been a nursing father, and a nursing mother, to the infant church in Northumbria.

Edwin had hitherto prospered since his accession to the throne, having overcome all his enemies; but now his powerful neighbour, Penda, king of the Mercians, formed an alliance against him, with Cadwallon, prince of Wales; and their united forces invaded Northumbria. In a dreadful battle, fought in Hatfield Chase, Edwin was slain, and his son Offrid fell with him, October 12, A.D. 633: Edfrid, his younger son, was murdered by the savage conqueror, who overran the country, desolating it with all the barbarity of pagan fury. The Northumbrians, whose conversion to Christianity had been little more than nominal, returned to their idolatries; and Ethelburga, with Paulinus, to avoid falling into the hands of the merciless conqueror, escaped by sea, to her brother Eadbald, king of Kent. From him, this mourning widowed queen received a cordial welcome, and the means of support, and Paulinus succeeded as bishop of Rochester. Ethelburga, at length, obtained the means of founding a monastery, by a grant of land from her brother; and she spent the remainder of her days in widowhood,—it is believed, though not without much superstition, common in that age,—yet in the enjoyment of the consolation of Christ.

III. QUEEN MARGARET.

DIED IN THE YEAR 1093.

Margaret, consort of Malcolm III., of Scotland—Daughter of Prince Edward of England—Heir to the throne of England—Conquest of William, Duke of Normandy—Edward sails for Hungary—Driven to Scotland—Visited by King Malcolm—who marries his daughter Margaret—The influence of her example in the nation—Her reformation in the court—Her labours for the churches—Her successes—Testimony of Mr. Milner—Her influence over her husband—Her sons—Her daughter Matilda—Death of Malcolm—Death and character of Margaret.

MARGARET, queen-consort of Malcolm III., king of Scotland, was a daughter of Prince Edward, son of Edmund Ironside; and her mother Agitha, was sister-in-law of Solomon, king of Hungary, and daughter of the Emperor Henry II. Margaret was born in Hungary, where her father had found an asylum, in the court of Solomon, after the death of her grandfather, Edmund, A.D. 1017.

Margaret's brother, Edgar, was the right heir to the throne of England; and he hastened to this country on the death of Edward the Confessor, January 5, 1066: but Harold II. had been acknowledged king by the nobles; and to secure the friendship of the prince, he created him Earl of Oxford. Malcolm, king of Scotland, favoured the claim of Edgar; but William, duke of Normandy, ascended the throne after the death of Harold, in the memorable battle of Hastings, in 1066. The conqueror became jealous of this beloved prince; and, conscious how precarious his life was under the dominion of such a powerful tyrant, he made preparation to return to Hungary, with his two sisters, Margaret and Christina, and with his two friends Gospatric and Marteswin. Edgar accordingly set sail with his mother, Agitha, his sisters, and a great train of Saxon noblemen: by stress of weather, however, they were forced into the Frith of Forth, where the illustrious exiles landed, at the place, since that time, called the "Queen's Ferry." Malcolm no sooner heard of their landing, than he paid them a visit in person, and at that interview fell in love with the princess Margaret.

Malcolm had ascended the throne of Scotland in 1055, and been crowned at Scone; and he married Margaret in the year 1072: she proved to him a most excellent queen, and an extraordinary blessing to Scotland, in that rude and martial age. The border counties were frequently the scenes of much bloodshed; but William, having gained some advantages, invaded Scotland, and terms of peace were settled between him and Malcolm, which led to various improvements in the nation. Yet that which contributed most effectually to benefit the country was the influence of the queen, exhibiting her excellent Christian principles, and superior manners. She was indeed a pattern of active piety and politeness; and Malcolm himself felt the power of her religion and virtue, and evinced in his own person the effects of her reformation.

Queen Margaret had, during her husband's absence in England, chosen for her confessor one Turgot, whom she made her assistant in her projected reformation. She commenced with newly modelling her own court; into which she introduced the offices, furniture, and manner of living, which were common in the more polite nations of Europe. She dismissed from her service all who were noted for immorality and impiety: she charged Turgot, on pain of her displeasure, to give his real sentiments respecting the state of the kingdom, after having made the most careful inquiry. He reported that faction reigned among the nobles, rapine among the commons, and licentiousness among all ranks. Above all he complained that the ministers of religion were few and ignorant, incapable of reforming the people by their doctrine and example. These things the queen faithfully represented to Malcolm, and prevailed upon him, as king, to undertake the work of reformation. He succeeded in several particulars, meeting, however, with great opposition, which he punished, in some instances, with terrible severity; still there were glaring abuses which he was unable to suppress; as, for example, "the infamous practice of the landlord claiming the first night with his tenant's bride;" though,

by the queen's influence, the abominable privilege was changed into the payment of a piece of money, as a fine, by the bridegroom, and which was designated "Mercheta mulierum," or the "Woman's mark." The queen introduced among the Scots the practice of saying grace after meals; presenting a glass of wine to each of those who remained at the royal table and heard the thanksgiving. Lent and Easter were also fixed, according to the custom of Rome, to be observed as sacred seasons, the king and queen bestowing, as was common on those occasions, large gifts to the poor, her majesty washing the feet of six of their number. Considerable reformations also were made among the clergy: their revenues were augmented, and many new churches and monasteries were erected in various parts of Scotland.

Milner, the church historian, in reviewing the state of the church of Christ in England, during the eleventh century, closes it by the following beautiful notices of Queen Margaret:—"Nothing else, worthy of a place in these memoirs, seem to have occurred, in the general history of our island, during the course of this century, except what relates to the personal character of Margaret, queen of Scotland, a woman of the rarest piety, and of a character fitted to throw a lustre on the purest ages. She was sister to Edgar Atheling, the grandson of Edmund Ironside, who was the son and successor of Ethelred. Edgar was a peculiar favourite with the English, because he was the last of the Saxon line of princes. In the reign of William the Norman, he and his sister found a safe retreat in Scotland, under the protection of Malcolm; who, by the assistance of Edward the Confessor, had recovered the throne of Scotland from the usurper Macbeth. Malcolm married the English princess. Wonderful things are related of her piety, liberality, and humility. Through her influence, the ferocious spirit of her husband received a happy tincture of humanity. She was enabled to reform the kingdom of Scotland in a great degree, and to introduce a more serious regard to the duties of the Lord's day

than had been known in that country. She had, by Malcolm, six sons, and two daughters. Three of her sons reigned successively, and were esteemed excellent monarchs. Her daughter Matilda was wife to Henry I., of England, and was looked on as a pious Christian. Margaret had taken uncommon care of her children's education; and the fruits of her labours appeared in their lives. Theodoric, her confessor, observes, that she was remarkably attentive in public prayer. 'And,' says he, 'she would discourse with me concerning the sweetness of everlasting life.' She was afflicted with sickness at the very time her husband Malcolm was slain at Alnwick, in Northumberland, in the time of William Rufus, in 1093. The bitter news was brought to her ears; her reflections upon it were truly Christian:—'I thank thee, O Lord, that this great affliction is evidently sent to purify me from my sins. O Lord Jesus Christ, who by thy death hast given life to the world, deliver me from evil.' She survived the event only a few days. A princess of such accomplishments could not have lived in vain in Scotland; but, most probably, must have led many, in a rude and ignorant age, to to think that there was something in real godliness."

Queen Margaret, having been for some time in a declining state of health, residing in the castle at Edinburgh, on hearing the dreadful tidings of her consort's death, lingered only three days. Closing thus her mortal course, after living by faith on the Son of God; she entered, doubtless, into her eternal rest, to enjoy the felicity which she had long desired and anticipated in the kingdom of heaven, with her Divine Redeemer.

IV. QUEEN ELEANORA.

DIED NOVEMBER 29, 1290.

Queen Eleanora only child of Ferdinand king of Castile—Married young, to Edward I.—Her excellent character—Surnamed "THE FAITHFUL"—Character of Edward—He engages in the *Crusade*—

Queen Eleanora accompanies Edward to Syria—She preserves his life at the siege of Acre—Her seven daughters—Her intelligent piety—Her death—Mourning of King Edward—Removal of the corpse from Lincoln to London—Crosses erected to her memory —Particulars by Holinshed—Testimony of the author of "The Queens of England"—Reflections on her character—Care taken of the soul of the Queen—Safety only in Christ.

ELEANORA, the amiable queen-consort of Edward I., was the only child of Ferdinand III., king of Castile and Leon, in Spain. Considerations of state dictated the policy of her union with Edward, in 1254, when that prince was only *fifteen* years of age, and the infanta, as is supposed, little more than ten years old; and the nuptials were celebrated with great pomp at Burgos, the capital of Old Castile.

Eleanora was a truly attached and devoted wife to her beloved consort, and exhibited a rare example of princely virtues, during a period of *thirty-six* years, by which she exercised a powerful and happy influence over the mind of her royal husband, and obtained the significantly desirable surname of "THE FAITHFUL!"

Edward appears to have been a far better man than most of his royal predecessors; and on account of his activity, justice, and patriotism, Camden says, "That God had pitched his tabernacle in the breast of this monarch." While, however, it may be freely granted, that Edward I. was distinguished by many virtues, not common among princes of that period, his invasion of Scotland, and his grievous persecutions of the Jews, though some of them were guilty of "clipping the coin," give us occasion to hesitate in admitting the justness of the declaration of our venerable British historian. Edward was, notwithstanding, an excellent husband; and his faithfulness and affection were amply rewarded by the tender attachment of his amiable queen.

Prince Edward took up "the cause of the cross" in 1269; and his virtuous princess resolved to share the perils of his Syrian campaign. In vain did the ladies of Eleanora represent to her the hardships and dangers ever attendant on a crusade, for death on the Asiatic coast threatened in many forms beside the sword.

The princess replied to them in words which well deserve to be remembered to her honour. "Nothing," said this admirable lady, "ought to part those whom God hath joined; and the way to heaven is as near, if not nearer, from Syria as from England, or my native Spain."

Princess Eleanora accompanied her beloved consort in his expedition; and, by her incessant attentions, especially during an illness, partly occasioned by a wound, preserved his life, as the prince himself declared. Tradition reports an illustrious instance of her conjugal affection, by which she saved his life,—sucking the poison from a wound which had been inflicted in his arm, by the poisoned dagger of an assassin, a Saracen, at the siege of Acre.

Queen Eleanora had many children, and at her death left seven living daughters, and one son, Edward II., born the first Prince of Wales. Her influence in the nation was very great, and she rose superior to much of the superstitions of the times. After an absence on the Continent for three years, Eleanora and her royal consort returned to England, in 1288, when "an unwilling consent was extorted from them," as is remarked by the elegant author of the "Lives of the Queens of England," "for devoting their daughter, the Princess Mary, to the altar. This child was then ten years old; she was veiled with her grandmother, Queen Eleanor of Provence, at Ambresbury, 1289. Eleanora of Castile had at that time eight living daughters. It seems singular, considering the prejudices of the times, that she should scruple to devote one of them to the cloister; yet her reluctance to relinquish this child is noted by most chroniclers, and produced more than one pathetic epistle from dignitaries of the church, on the impropriety of withholding from heaven a chosen lamb from her numerous flock. Among the other admirable qualities of Eleanora, we find freedom from the superstitions of her era. In fact, she kept the happy medium between the bold infidelity of her philosophic brother, Alphonso, the mathematician, and the superfluous devotion of the middle ages."

Queen Eleanora died of a fever, November 29, 1290, at the house of a gentleman named Weston, at Herdebie, near Grantham, in Lincolnshire, as she was proceeding to accompany Edward, in his expedition against the Scotch. The whole affairs of Scotland, however pressing they might be, were obliterated for a time from the mind of the king, by the acute sorrow which he felt for the death of his Eleanora; nor would he give attention to any temporal business till he had paid the duties he considered due to her breathless clay. Her bowels having been taken out and inhumed in Lincoln Cathedral, the body was embalmed, and the coffin filled with spices: her heart, being inclosed in a separate box, was deposited in the church of the "Friars Predicant," or Black Friars, in London, which had then been recently rebuilt, principally from the donations of Edward, and his lamented queen Eleanora.

Extraordinary pomp attended the solemn progress of the funeral procession from Lincoln towards Westminster, the king himself attending as chief mourner. Walsingham says, "When the body arrived at St. Albans, all the convent, being solemnly clad in their copes, went to meet it at the entrance of the town, which is at St. Michael's church, whence they conveyed the body and placed it before the great altar in the monastery, where it was, during the whole night, honoured with sacred offices, performed with the utmost devotion. From that place the body was conveyed to London, where it was met by the king and all the nobility and clergy of the realm, and buried in the church of Westminster, with the greatest reverence and honour; but the heart was interred in the choir of the Friars Preachers, in London, *In every place and town where the corpse rested, the king commanded a cross of admirable workmanship to be erected to the queen's memory, that prayers might be offered for her soul by all passengers; in which cross he caused the queen's image to be depicted.*"

Obsequies were finally solemnised in the Abbey Church at Westminster, "on the Sunday before the day of St. Thomas the Apostle, by the bishop of Lon-

don." The exact number of crosses which Edward erected for his deeply-lamented consort, cannot be ascertained from any record now known to exist. It is thought probable they were *twelve*, though some writers mention *Woburn*, as making *thirteen:* the other places were Lincoln, Newark, Grantham, Leicester, Stamford, Geddington, Northampton, Stony Stratford, Dunstable, St. Albans, Waltham, Cheapside, Charing, now Charing Cross, at Westminster.

Holinshed, a historian of the reign of Queen Elizabeth, gives some further particulars, in his account of Queen Eleanora; he says, "In the nineteenth yeare of King Edward, Queene Elianor, King Edward's wife, died upon St. Andrew's even, at Herdebie, or Herdelie, as some have, neare to Lincolne, the king being as then on his waie towards the borders of Scotland; but having now lost the iewell which he most esteemed, he returned towards London, to accompanie the corps vnto Westminster, where it was buried, in St. Edward's Chapell, at the feet of King Henry III. She was a godlie and modest princesse full of pietie, and one that shewed much favour to the English nation, readie to relieve euerie man's greefe that sustained wrong, and to make freends that were at discord, so farre as in her laie. In euerie town and place where the corps rested by the waie, the king caused a crosse of cunning workmanship to be erected in remembrance of her, and in the same was a picture of her ingrauen. Two of the like crosses were set up at London, one at Charing, and the other at Westcheape. Moreouere, he gave in almes euerie Wednesday, wheresoeuer he went, pence a peece, to all such poore folkes as came to demande the same."

"Of all the crosses raised to the memory of Eleanora of Castile," says the fair author of the "Queens of England," "by her sorrowing widower, that of Charing is the most frequently named by the inhabitants of the metropolis, although the structure itself has vanished from the face of the earth; yet, every time Charing Cross is mentioned, a tribute is paid unconsciously to

the virtues of Edward I.'s beloved queen; for the apellation is derived from the king's own lips, who always spoke of her in his French dialect, as the *chere reine.* Thus, the words Charing Cross signify 'the dear queen's cross,' an object that was always seen by the royal widower in his egress and regress from his palace of Westminster. Our sovereigns had not yet adopted English as their mother tongue; although Edward and his father spoke English readily, yet their conversation in domestic life was chiefly carried on in French.

"Foreigner as she was, Eleanor of Castile entirely won the love and good will of her subjects. Walsingham, in the quaint translation of Speed, thus sums up her character:—'To our nation she was a loving mother, the column and pillar of the whole realm; therefore, to her glory, the king, her husband, caused all those famous trophies to be erected, wherever her noble corse did rest; for he loved her above all earthly creatures. The character of Eleanor is, indeed, without flaw or speck, although she frequently appears on the scene during the reign of her husband. Unlike her mother-in-law or daughter-in-law, nothing but good is recorded of Eleanora by the pen of history.'"

Edward endowed the abbey of Westminster with many rich gifts, for dirges and masses to commemorate his beloved queen; and wax lights perpetually burnt around her tomb, till the Reformation, nearly three hundred years after, extinguished them by taking away the funds that kept them alight. Hence Fabian, a compiler of chronicles in the reign of Henry VII., says of Queen Eleanora, "She hath ii waxe tapers brennynge vpon her tombe, both daye and nyght; whyche so hath contynued syne the daye of buryinge to this present daye."

Every possible security was taken for the welfare of the soul of Queen Eleanora, according to the notions of religion of that age; for in Rymer's "Fœdera," a vast collection of public documents, under the head, "De Oranda pro Regina,"—concerning praying for the Queen,—there appears a copy of a letter addressed by

King Edward to different prelates and abbots, in which he describes the object of these prayers to be, "That if there should remain anything of a stain not purged in her, whether by defect of memory, or in any other manner, it may be washed away by the effectual security of your prayers, according to the abundance of the Divine mercy."

Happy for that royal lady, being in life a believer in Jesus Christ, her sins had been washed away by his precious blood; and her soul, not needing their prayers, was clothed in the righteousness granted to the saints, and rejoicing in the perfect salvation of her Saviour before the glorious throne of God.

V. QUEEN ANNE,

OF BOHEMIA.

DIED, JUNE, 1394.

Queen Anne, consort of Richard II., a Bohemian princess—Her arrival in England—Money paid for her by Richard—Piety of the princess—Her knowledge of Wycliffe's writings—She is surnamed, "THE GOOD QUEEN ANNE"—Testimony of Miss Strickland—Joanna, mother of Richard—Testimony of Hume—Death of Queen Anne—Remarks by Milner—His character of the Queen—Testimony of Archbishop Arundel—Remarks by Dr. Southey.

QUEEN ANNE, consort of Richard II., was a princess of extraordinary character and virtues, considering the dark age in which she lived. She was born about the year 1367, at Prague, in Bohemia, sister of Wenceslaus, king of the Bohemians and Emperor of Germany. Her fame had reached England, by which Richard, at that period little more than sixteen years of age, was induced to seek her as his partner on the throne. The marriage ceremony was concluded May 2, 1381, at Nuremberg, the usual residence of the emperor, but she did not arrive in England till the latter end of December. She was married to the king with much pomp and ceremony, January 14, 1382, in the Chapel Royal, at Westminster.

King Richard received no dower with this princess;

she had been so highly commended for her excellent qualities, that he cheerfully gave to the emperor, her brother, *ten thousand* marks for his sister, and for his alliance, besides paying all the charges upon her journey, and in her voyage to England.

Princess Anne is believed to have been a pious lady in early life, and to have been induced to become the consort of Richard, not only by the prospect of an elevation to the English throne, but because of the reports of the revival of religion in this country, which had taken place, in a considerable degree, under Greahead, Fitzralph, and Bradwardine, and at that period especially under Wycliffe, some of whose writings were known in Germany. Her truly humane and amiable character is illustrated by the fact of her requesting and obtaining a general pardon of prisoners on her arrival in England, by which she procured the title of "The Good Queen Anne."

"Anne of Bohemia," says the elegant biographer of the "Queens of England," "has the honour of being the *first* of that illustrious band of princesses who were the nursing mothers of the Reformation. The Protestant church inscribes her name at the commencement of the illustrious list, in which are seen those of Margaret (Queen of Navarre), Anne Boleyn, Catherine Parr, Lady Jane Gray, and Queen Elizabeth. Wycliffe declared that the young queen possessed a Bible, which she often perused. It was a Polyglot, translated into Sclavonic and German; this assertion is confirmed by the testimony of Archbishop Arundel. The secret protection of Anne was extended to Wycliffe in the close of his life, when condemned by the Council of Lambeth, in 1382. No earthly power, excepting that of Anne over the mind of her adoring husband, could have saved the proto-reformer of England from the malice of Archbishop Courtney, a furious persecutor, raging for his destruction.

"Anne found a good auxiliary in her mother-in-law, who aided in the good work of saving the life of Wycliffe. Joanna, Princess of Wales, was considered

a convert of that reformer, who had been introduced to her by his patron, the Duke of Lancaster. These great ladies swayed the ductile mind of King Richard to their wishes."

History records but little concerning the private virtues of royal personages, especially of that age; but some brief notices of this estimable princess lead us to believe, that her domestic arrangements corresponded with her Christian principles. Hume mentions her with an anecdote which illustrates her amiable character. He refers to the Duke of Gloucester, one of the king's uncles, who was the head of a party, and, for a while, exercised almost absolute power, destroying some noblemen whom he considered the royal favourites, and enemies to the welfare of the nation. That historian says:—

"His execution of Sir Simon Burley, more than all the others, made a deep impression on the mind of Richard; his queen, too, interested herself in behalf of Burley she remained three hours on her knees before the Duke of Gloucester, pleading for that gentleman's life; but though she was become extremely popular by her amiable qualities, which had acquired her the appellation of the 'Good Queen Anne,' her petition was sternly rejected by the inexorable tyrant."

"Good Queen Anne" lived with her royal consort, Richard, upwards of eleven years, and died, June 7, 1394, at Shene, in Surrey, to the inexpressible grief of the king, then only in the twenty-ninth year of his age. She left behind her a high character for wisdom, piety, and goodness; and she was known to have been a favourer of Wycliffe's doctrines, which she encouraged as the means of reforming the nation, and as likely to confer invaluable benefit on her own countrymen. Vigorous efforts were made after her decease to effect a reformation in religion; but they were unsuccessful; yet, had she lived a few years longer, it is believed that her influence would have prevented much of grievous persecution which befell the Lollards.

Mr. Milner, in his "Church History," mentions this

queen in his account of the Lollards; and his remarks will confirm the foregoing notices of her principles and character:—

"Terms of reproach have, in all ages, been applied to real Christians. Lollard, the name given to the followers of Wickliff, is to be considered as one of them. Courtney, Bishop of London, became Archbishop of Canterbury, and in that exalted station, employed himself with great vehemence and asperity against the disciples of the man, who, by the protection of the Duke of Lancaster, had escaped his vengeance. King Richard II. also was induced to patronise this persecution, though it does not appear that during his reign any of the Lollards were actually put to death. That the blind fury of ambitious and unprincipled men was thus, for a time, restrained from committing the last acts of injustice and barbarity, is to be ascribed, *partly* to the power of the Duke of Lancaster, who may be called the political father of the Lollards, and *partly* to the influence of Anne, the consort of Richard II., and sister of Wenceslaus, king of Bohemia.

"The accounts of this princess, in regard to religion, are brief; yet they merit our particular attention, because they seem to illustrate the course of Divine Providence, in paving the way for that connexion between England and Bohemia, by which the labours of Wickliff became so serviceable in propagating the gospel in the latter country. She lived with King Richard about eleven years, and died in the year 1394, in the seventeenth year of his reign. It is remarked of her, that she had in her possession the Gospels in the English language, with four learned commentaries upon them. At her funeral, Arundel, Archbishop of York, in his sermon, adverted to this circumstance, and expressed much surprise at it, as she was born an alien. The Prelate added, that she had sent to him, for his inspection and judgment, her four English translations of the gospel, and that he had found them true and faithful. He confessed, that it appeared to him a

marvellous instance of godliness, that so great a lady would humbly condescend to study such excellent books; and he completed his encomium by declaring, that he never knew a woman of such extraordinary piety. In the same sermon he sharply rebuked the negligence of the bishops and others.

"This relation may probably induce the reader to conjecture, that Arundel himself must have been almost a Lollard. At least, he cannot but be both surprised and mortified to find, that shortly after the death of the good Queen Anne, this same prelate, to the utmost of his power, stirred up the King to harass, throughout the whole kingdom, the very persons who should dare, in their native language, to read and study the gospel of Jesus Christ."

Arundel, two years after the death of "Good Queen Anne," was made Archbishop of Canterbury. He is "branded in history as a persecutor and traitor," and "becoming a traitor," as Dr. Southey remarks, "and taking an active part in deposing Richard [in 1399], that he might no longer be withheld from persecuting a sect whose numbers were now become formidable. It was by the aid of the clergy that Henry IV. succeeded in usurping the throne. To prove himself as sincere in their cause as they had been in his, and as little restrained by humanity or justice in supporting it, he passed a statute whereby all persons who propagated a new doctrine by preaching, writing, teaching, or discourse, were required to renounce their heresies, and deliver in all their heretical books, and submit themselves to the church, on pain of being delivered over to the secular arm, and burnt alive!"

VI. QUEEN CATHERINE PARR.

DIED IN SEPTEMBER, 1548.

Queen Catherine Parr, sixth wife of Henry VIII.—A lady of great beauty, rare learning, and sincere piety—Her dangerous dignity

as Queen—Her scriptural labours—Her Popish enemies—Her counsel to the King—His illness—Her visits to the King—Bishop Gardiner's policy to destroy the Queen—His misrepresentations to the King—Henry consents to a commission against the Queen—They first design to seize her ladies—The plan laid—The King reveals the plot to his physician, Dr. Wendy—The bill of articles against the Queen lost by the counsellor, and carried to Her Majesty—The Queen's distress and illness—Dr. Wendy attends her—He reveals the plot to her—The King visits her—She recovers—Visits the King, counselled by Dr. Wendy—Her prudent discourse with the King—Henry's reconciliation with her—Progress of the plot—The Queen attends the King in the garden—The Lord Chancellor and forty guards seize the Queen—Anger of the King against the Chancellor—The Queen's intercession for him—The King's reply—Bishop Gardiner's plot failed—Catherine serves the Reformation—Dr. Fuller's remark concerning the Queen—Henry's death—Catherine married to Sir T. Seymour—Her death and character.

Queen Catherine Parr was the *sixth*, and surviving consort of King Henry VIII. She was the daughter of Sir Thomas Parr, of Kendal, married first to John Nevil (Lord Latimer), and after his death she became, July 12, 1543, the wife of Henry VIII.

Catherine Parr was a lady of great personal attractions, and her education had been conducted with peculiar care, having especial reference to the sacred Scriptures. She is justly numbered among the "learned ladies" of that age; and probably she was little inferior in her literary attainments to the Lady Jane Gray. The writings of Catherine Parr manifest her acquaintance with the Word of God, and her experience of its sanctifying power, illustrating the pure doctrines of Christ.

Catherine was placed in most dangerous circumstances, when elevated to the dignity of Queen to the capricious tyrant, King Henry VIII. But she did not hesitate to manifest her attachment to the doctrines of the gospel; and she rendered the most essential service to the Reformers. Udal, then master of the Grammar School at Eton, states, that the translation of the paraphrase of Erasmus on the New Testament, a copy of which was ordered to be placed in every parish church in the kingdom, was executed by her means. This learned man was engaged by the queen to super-

intend the whole work; and previously to its being printed, in 1545, he wrote an "Epistle Dedicatory to the Queen," in which he mentions, that "at her exceeding great cost and charges, she had hired workmen to labour in the vineyard of Christ's gospel, and procured the whole paraphrase of Erasmus upon all the New Testament to be diligently translated into English, by several men whom she employed upon this work." The translators of this paraphrase were, for the most part, persons of rank: Strype concludes, that some portion of it was the work of Queen Catherine herself; that on the Gospel by John was begun by the Princess Mary, but finished by her chaplain, Dr. Malet.

Queen Catherine could not labour thus without giving great provocation to the Popish party, especially as her influence drew many around her of the same principles with herself; early in the year 1546, therefore, Bishop Gardiner, the Duke of Norfolk, the Lord Chancellor (Wriothesley), and the rest of the Romish party at court, made a vigorous effort to effect her destruction. Ann Askew fell a victim to their malice; and they almost accomplished the sacrifice of the Queen.

Fox says, "About the year 1546, after the king returned from Boulogne, he was informed that Queen Catherine Parr, at that time his wife, was very much given to the reading and study of the Holy Scriptures, and that she, for that purpose, had retained divers well learned and godly persons to instruct her thoroughly in the same, with whom she used to have private conference touching spiritual things. Which made her the more bold, being become very zealous toward the gospel, and the professors thereof, frankly to debate with the king, touching religion, oftentimes exhorting the king, that as he had, to the glory of God and his eternal fame, begun a good and a godly work in banishing that monstrous idol of Rome, so he would finish the same, cleansing his church of England from the dregs thereof, wherein as yet remained great

superstition. During this time, perceiving her so thoroughly grounded in the king's favour, the queen's adversaries durst not for their lives once open their lips unto the king in any respect to touch her; and so long she continued her accustomed usage of her free conference with the king in matters of religion, without all peril, until at last, by reason of his sore legs, the anguish whereof began more and more to increase, he waxed sickly and difficult to be pleased.

"In the time of his sickness he had left his accustomed manner of visiting the queen, as she understood him to be disposed to have her company, sometimes being sent for, other sometimes of herself would come to visit him, either after dinner or after supper; at which times she would not fail to move him to proceed in the reformation of the church. The sharpness of his disease had sharpened the king's accustomed patience, so that he began to show tokens of misliking; and, contrary to his manner, upon a day, breaking off that matter, he took occasion to enter into other talk, which somewhat amazed the queen. To whom, notwithstanding, in her presence, he gave neither evil word nor countenance, but knit up all arguments with gentle words and loving countenance; and, after other pleasant talk, she for that time took her leave of his Majesty, who, after his manner, bidding her 'Farewell, sweetheart,' for that was his usual term to the Queen, licensed her to depart.

"At this visitation, the Bishop of Winchester, Gardiner, was present, as also at the queen's taking her leave; and he had well printed in his memory the king's sudden interrupting of the queen in her tale, and falling into other matter, and thought that if the iron were beaten whilst it was hot, and that the king's humour were holpen, such misliking might follow towards the queen as might both overthrow her and all her endeavours. His expectation in that behalf did not fail, for the king, immediately upon her departure from him, used these or like words:—'A good hearing it is when women become such clerks; and a thing

much to my comfort, to come in mine old days to be taught by my wife!'

"The bishop hearing this, seemed to mislike that the queen should so much forget herself, as to take upon her to stand in any argument with his majesty, whom he to his face extolled for his rare virtues, and specially for his learned judgment in matters of religion, above not only princes of that and other ages, but also above doctors of professed divinity. Besides this, he said, that the religion by the queen so stiffly maintained, did not only disallow and dissolve the politic government of princes, but also taught the people that all things ought to be in common, so that their opinions were so odious, and for the prince's state so perilous, that, saving the reverence they bare unto her for his majesty's sake, they durst be bold to affirm that the greatest subject in this land, speaking those words that she did, and defending those arguments that she did, had with impartial justice, by law, deserved death. Howbeit, for his part he would not, and durst not, without good warrant from his majesty, speak his knowledge in the queen's case—without his majesty would take upon him to be the protector and buckler of such as did tender the prince's safety. Which if he would do, he, with others of his faithful counsellors, could within a short time disclose such treason, that his majesty should easily perceive, how perilous a matter it is to cherish a serpent within his own bosom.

"These and such other kinds of Winchester's flattering phrases, marvellously whetted the king both to anger towards the queen, and also to be distrustful of his own estate: so that before they departed the place, the king had given commandment with warrant, to certain of them to consult about the drawing up of certain articles against the queen, wherein her life might be touched; which the King by their persuasions pretended to be fully resolved not to spare, provided there should be any colour of law to countenance the matter. With this commission they resolved to put their pernicious practice to as mischievous an execution.

"During their deliberations, they failed not to suborn accusers, as otherwise to betray her, in seeking to understand what books, by law forbidden, she had in her closet. They thought it best to begin with some of those ladies whom they knew to be great with her, and of her blood: the chief of them were, the Lady Herbert, afterwards Countess of Pembroke, and sister to the queen; the Lady Lane, being of her privy chamber, and also her cousin german; the Lady Tyrwhit of her privy chamber, and in great favour with her. It was devised that these three should first have been accused, and brought to answer unto the six articles, and upon their apprehension in the court, their closet and coffers should have been searched, that somewhat might be found by which the queen might be charged, and likewise carried by barge by night unto the Tower. This platform the king was made privy unto by Winchester and Wriothesly, and his consent demanded: who, belike to prove the bishop's malice, was contented to give his consent: and thus the day, the time, and the place of these apprehensions were appointed.

"The King at that time lay at Whitehall, and used very seldom, being not well, to stir out of his chamber, or privy gallery: and few of his council resorted unto him, these only excepted, by reason of this practice. This purpose was handled so secretly, that it grew now within a few days of the time appointed for the execution of the matter; and the poor queen suspected not anything; and therefore, used, when she came to visit the king, still to deal with him touching religion. The king all this while gave her leave to utter her mind at the full, to try out the uttermost of Winchester's fetches. Thus, after her accustomed conference with the King, the time and day of Winchester's final day approaching, the king of himself upon a certain night after her being with him, did break the whole practice unto one of his physicians, Dr. Wendy, pretending unto him, as though he intended not any longer to be troubled with such a doctress as she was, and declaring what trouble was in working against her by certain of her enemies, declaring unto him

the parties, but yet charging him, upon peril of his life, not to utter it to any creature living.

"The queen, all this while compassed about with enemies and persecutors, perceived nothing of all this that was working against her by Winchester and his fellows. But see what the Lord God did for his poor handmaid, in rescuing her from the pit of ruin. For as the Lord would, so it came to pass, that the bill of articles drawn against the queen, and subscribed with the king's own hand, falling from the bosom of one of the aforesaid counsellors, was found and taken up of some godly person, and brought immediately to the queen: who reading there the articles comprised against her, and perceiving the King's own hand unto the same, for the sudden fear thereof, fell into a great melancholy and agony, as was lamentable to see. The king hearing what perplexity she was in, to the danger of her life, sent his physicians unto her, who did what they could for her recovery. Then Wendy, who knew the cause, began to break to her in secret manner touching the articles devised against her; although he stood in danger of his life, if ever he were known to utter the same to any living creature. Nevertheless for the safety of her life, and for the discharge of his own conscience, he could not but give her warning of that mischief that hanged over her head, beseeching her most instantly to conform herself unto the king's mind; saying he did not doubt, but if she would do so, she would find him gracious and favourable to her.

"Not long after this, the king hearing of her dangerous state, came unto her himself: unto whom after that she had uttered her grief, fearing lest his majesty had taken displeasure with her, he like a loving husband, with sweet and comfortable words, so refreshed and appeased her careful mind, the king tarrying about an hour with her, she began somewhat to recover. After this, the queen, remembering the words of Master Wendy, devised how by some good opportunity she might repair to the king's presence. And so first commanding her ladies to convey away all their books, which were against the

law, the next night following, after supper, she, waited upon only by the Lady Herbert, her sister, and the Lady Lane, who carried the candle before her, went into the king's bedchamber, whom she found sitting and talking with certain of his gentlemen. Whom when the king did behold, very courteously he welcomed her, and breaking off the talk, began of himself, contrary to his manner, to enter into talk of religion, seeming, as it were, desirous to be resolved by the queen of certain doubts, which he propounded. The queen perceiving to what purpose this talk did tend, with such answers resolved the king's questions as the time and opportunity present did require, mildly and with reverent countenance answering again after this manner.

" 'Your Majesty doth right well know, neither I myself am ignorant, what great imperfections and weakness, by our first creation, is allotted unto us women, to be ordained and appointed as inferior and subject unto man as our head, from which head all our direction ought to proceed, and that as God made man to his own shape and likeness, whereby he being indued with more special gifts of perfection, might rather be stirred to the contemplation of heavenly things, and to the earnest endeavours to obey his commandments; even so also made he woman of man, by whom she is to be commanded and directed. Since therefore God hath appointed such a natural difference between man and woman, and your Majesty being so excellent in gifts and ornaments of wisdom, and I, a seely poor woman, so much inferior in all respects, how then comes it to pass, that your Majesty, in such diffuse causes of religion, will seem to require my judgment? Which, when I have uttered and said all what I can, yet must I, and will I, refer any judgment to your majesty's wisdom, as my only anchor, supreme head, and governor here in earth next under God, to lean unto.'

" 'Not so, by St. Mary,' quoth the king; you are become a doctor, Kate, to instruct us, as we take it, and not to be instructed or directed by us.'

" 'If your majesty take it so,' quoth the queen, 'then

hath your majesty very much mistaken me, who hath ever been of the opinion to think it very unseemly and preposterous for the woman to take upon her the office of an instructor or teacher to her lord and husband, but rather to learn of her husband, and to be taught by him. And where I have with your majesty's leave heretofore been bold to hold talk with your majesty, wherein sometimes in opinions there hath seemed some difference, I have not done it so much to maintain an opinion, as I did it rather to minister talk, not only to the end your majesty might with less grief pass over this painful time of your infirmity, being intentive to our talk, and hoping that your majesty should reap some ease thereby; but also that I, hearing your majesty's learned discourse, might receive to myself some profit thereof. Wherein I assure your majesty I have not missed any part of my desire in that behalf, always referring myself in all such matters unto your majesty, as by ordinance of nature it is convenient for me to do.'

"'And is it even so, sweetheart?' quoth the king. 'And tended your arguments to no worse end? Then perfect friends we are now again, as ever at any time heretofore;' and kissing her, he added this saying, that it did him more good at that time to hear those words of her own mouth, than if he heard present news of a hundred thousand pounds in money fallen unto him. And with great signs and tokens of marvellous joy, with promises and assurances, never again in any sort to mistake her, entering into other pleasant discourses with the queen and the lords, and gentlemen standing by, in the end, being very far into the night, he gave her leave to depart. Whom in her absence, to the standers by, he gave as singular and as effectuous commendations, as beforetime to the bishop and the chancellor, who then were neither of them present, he seemed to mislike of her.

"Now then the king's mind was clean altered, and he detested in his heart this tragical practice of these cruel Caiaphases, who, nothing understanding of the king's will reformed toward the queen, were busily occupied about providing for their next day's labour,

which was the day determined to have carried the queen to the Tower!

"The day, and almost the hour appointed, being come, the king being disposed in the afternoon to take the air, waited upon with two gentlemen of his bed-chamber, went into the garden, whither the queen also came, being sent for by the king himself, the three ladies above named alone waiting upon her, with whom the king at that time disposed himself to be as pleasant as ever he was in all his life. When suddenly, in the midst of their mirth, in comes the Chancellor into the garden, with forty of the king's guards at his heels, with purpose to have taken the queen, together with the three ladies aforesaid, whom they had before purposed to apprehend alone, even then unto the Tower! Whom the king then sternly beholding, breaking off his mirth with the queen, stepping a little aside, he called the chancellor unto him; who, upon his knees, spake certain words unto the king; but what they were it is not well known, but it is most certain that the king's replying unto him was, 'Knave, for his answer; yea, arrant knave, beast, fool;' and with that the king commanded him presently to avaunt out of his presence. These words, although uttered low, were yet so vehemently whispered out by the king, that the queen with her ladies did easily overhear them; which had been not a little to her comfort if she had known at that time the whole cause of his coming. Thus departed the lord chancellor out of the king's presence, with all his train, the whole of his device being utterly broken.

"The king immediately returned to the queen; whom she perceiving to be very much chafed, albeit coming towards her he enforced himself to put on a merry countenance, with as sweet words as she could utter, endeavoured to qualify the king's displeasure, with request unto his majesty, in behalf of the lord chancellor; saying, for his excuse, that albeit she knew not what just cause his majesty had at that time to be offended with him, yet she thought that ignorance, not

will, was the cause of his error; and so besought his majesty, if the cause were not very heinous, at her humble suit to take it.

"'Ah! poor soul,' quoth he, 'thou little knoweth how evil he deserveth this grace at thy hands. Of my word, sweetheart, he hath been towards thee an arrant knave; and so let him go!' To this the queen in a charitable manner replying in few words, ended this talk; having, also, by God's only blessing, happily for that time and ever, escaped the dangerous snares of her bloody and cruel enemies for the gospel's sake!"

Gardiner's attempt thus against the life of the queen, with some other practices in favour of the pope, caused the king to have his name erased from the list of his executors, and to take some other steps which facilitated the progress of the reformation under Edward VI.

Catherine rendered various other services to the cause of learning and truth, especially in preserving the property of the colleges at Cambridge; and the court was characterised by much outward decorum, while she presided; in many instances, it is believed, by more than the external profession of Christianity.

Fuller remarks of Queen Catherine, "that she was a person of great piety, beauty, and discretion. Next to the Bible, she studied the king's disposition, observing him to the utmost. And need she had of a nimble soul to attend at all times on his humour, whose fury had now got the addition of forwardness thereunto. She was rather nurse than wife unto him, who was more decayed by sickness and intemperance than old age."

Henry VIII. died January 28, 1547; and the subsequent history of Queen Catherine Parr is short and melancholy. Henry left his widow £4,000, which, in addition to her jointure of about £800, was but a slender provision for a lady of her dignity. Catherine, therefore, being in a great degree unprotected in those troublous times, accepted the addresses of a nobleman of high rank, and was again married, about the close of 1547, to Sir Thomas Seymour, Lord Admiral of

England, uncle to King Edward VI., and brother to the Duke of Somerset. He professed regard for the reformation, but was a scorner of religion, and a bad husband; his pious lady was, however, soon released from her trials, as she died in September, 1548, a few days after giving birth to a daughter; not without strong suspicion of being poisoned by her husband, who was desirous of marrying the Princess Elizabeth.

Queen Catherine Parr's excellent and evangelical writings have frequently been published: they are among the publications of the Religious Tract Society, and evince her intelligence, discrimination, and piety. Such was Catherine Parr, one of those queens whom God has been pleased to constitute "nursing mothers" to his church—a main instrument in protecting and advancing the English Reformation at a most critical period—one who, it cannot be doubted, was a real follower of Christ.

VII. QUEEN JANE GREY.

BEHEADED FEBRUARY 12, 1554.

Lady Jane Grey, for nine days, Queen of England—of royal lineage—Her accomplishments and learning—Beloved by King Edward—Her chosen pursuits—Testimony of Roger Ascham—Policy of her father, Duke of Suffolk, with the Duke of Northumberland—Lady Jane married to Lord Dudley—King Edward's health declines—Influenced by the Dukes, he executes a deed of settlement of the crown on the Lady Jane—Four princesses claim the crown—Death of Edward—The Dukes address the Lady Jane as Queen—Jane is proclaimed Queen of England—*Nine* days after, Mary proclaimed Queen—Reply of Jane to her father, respecting Queen Mary—Letter of the Lady Jane to her father in prison—Her letter to Queen Mary—Her letter to her sister with her Greek Testament—Execution of the Lady Jane Grey—Her piety, as testified by Dr. Ridley.

Lady Jane Grey, one of the most lovely and accomplished of women, was honoured, for the short space of *nine days*, as Queen of England! This lamented princess was born in the year 1536, of royal lineage, being a grand-daughter of Mary, Queen-dowager of France, who was sister of King Henry VIII. Her father, the Mar-

quis of Dorset, was created Duke of Suffolk, by Edward VI., at the same time that he made Dudley, Earl of Warwick, Duke of Northumberland.

Lady Jane Grey was endowed with an excellent understanding, and her education was prosecuted with the utmost diligence and care, by masters of the highest repute for skill and ability, in that age of revived learning. Her ingenuity was manifest in her various needlework, and in the beautiful character of her writing. She played admirably on several instruments of music: and, having an exquisitely sweet voice, she sang delightfully. Her tutors were Mr. Harding and Mr. Aylmer, chaplains to her father, men eminent for their literary qualifications; and the proficiency of their amiable pupil reflected honour on her instructors. She was a perfect mistress of her own language; and she was equally familiar with the French, Italian, and Latin, but especially the Greek. And though but a child in years, she was at the same time versed in Hebrew, Chaldee, and Arabic!

King Edward VI. took much pleasure in the conversation of the Lady Jane Grey, on account of her learning and piety, as she was sometimes at court; but her chief delight was found in her studies, at her father's seat, at Broadgate Park, Leicestershire. Roger Ascham, Esq., the famous tutor of Queen Elizabeth, paid her a visit at the seat of the Marquis, in 1550, of which he says, "Before I went into Germany, I came to Broadgate, in Leicestershire, to take my leave of that noble lady, Jane Grey, to whom I was exceeding much beholden. Her parents, the Duke and Duchess, with all the household, gentlemen and gentlewomen, were hunting in the park. I found her in her chamber, reading 'Phædo Platonis' in Greek, and that with as much delight as some gentlemen would read a merry tale in Boccace. After a salutation, and duty done, with some other talk, I asked her why she should lose such pastime in the park? Smiling, she answered me, "I wist all their sport in the park is but a shadow to that pleasure that I find in Plato. Alas! good folk, they never felt what true pleasure meant." "And how came you, madam," quoth I, "to

this deep knowledge of pleasure? And what did chiefly allure you unto it, seeing not women, but very few men, have attained thereunto?" "I will tell you," quoth she, "and tell you a truth which perchance ye will marvel at. One of the greatest benefits that ever God gave me is, that he sent me so sharp and severe parents, and so gentle a schoolmaster; for when I am in the presence of either father or mother, whether I speak, keep silence, sit, stand, or go, eat, drink, be merry, or sad, be sewing, playing, dancing, or doing anything else, I must do it, as it were, in such weight, measure, and number, even so perfectly as God made the world; or else I am so sharply taunted; so cruelly threatened; yea, presently sometimes with pinches, nips, and bobs, and other ways, which I will not name, for the honour I bear them, so without measure misordered, that I think myself in hell till the time come that I must go to Mr. Aylmer (afterwards bishop of London), who teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing while I am with him. And when I am called from him, I fall on weeping; because, whatsoever I do else but learning, is full of grief, trouble, fear, and whole misliking unto me. And thus my book hath been so much my pleasure, and bringeth daily to me more pleasure and more, that, in respect of it, all other pleasures in very deed be but trifles and troubles unto me." "I remember," adds Mr. Ascham, "this talk gladly, both because it is so worthy of memory, and because also it was the last talk I ever had, and the last time that ever I saw that noble and worthy lady."

Lady Jane Grey, though modest and retiring beyond most of her sex, even when influenced by the power of religion, was not secure from danger; and she became the innocent victim of two ambitious courtiers. Northumberland and Suffolk, though elevated to the summit of worldly dignity and honour, were not to be satisfied with less than the crown; and, perceiving the king's health declining, they formed a plan, in 1553, to alter the succession to the throne, by transferring it to

their own families. With this view, it was contrived by them, that the Lady Jane was married in May 1553, to Lord Guildford Dudley, fourth son of the Duke of Northumberland. This union was greatly to the satisfaction of the king, who contributed largely to the expenses of the entertainment on the occasion, from the royal wardrobe.

Edward's health was rapidly declining, and the Duke of Northumberland communicated his wishes to the king, early in June, making plausible objections against his majesty's two sisters, Mary and Elizabeth; urging that the Lady Jane was of the royal line; a person of extraordinary endowments; and zealous for the Reformation: therefore a princess peculiarly acceptable to the nation. Several in attendance on the king were instructed to commend the excellencies of the Lady Jane, and the dying prince yielded to their representations, so as to overlook his sisters, setting aside his royal father's will, by a deed of settlement of the crown of England, drawn up by the judges, and signed by his Majesty and by all the lords of the council.

Mary and Elizabeth had certainly been declared illegitimate by acts of Parliament, which yet allowed Henry to put them, under certain conditions, in the line of succession after Edward; and the Lady Jane was acknowledged to have a rightful claim after Elizabeth. These three princesses, therefore, and Mary, Queen of Scots, laid claim to the crown of England!

Edward VI. expired July 6, 1553, when the two dukes endeavoured to conceal the king's death, until they had secured the city of London, and the consent of the Lady Jane: on the 10th, Suffolk and Northumberland repaired to Durham House, the mansion of the latter, and with due solemnity, declared the disposition the late king had made of his crown by letters patent, the clear sense the privy council had of her right, the consent of the magistrates and citizens of London, and, in conclusion, both the dukes fell on their knees, and paid their homage to her as Queen of England!

Astonished and overwhelmed at this unexpected

procedure, the Lady Jane objected to the ambitious proposal: but the exhortations of her father, the entreaties of her mother, the persuasions of the Duke of Northumberland, and the earnest desires of her husband, Lord Dudley, prevailed on her to yield a reluctant consent; when, with a heavy heart, she was conveyed to the Tower, with all the state of a queen, attended by the principal nobility. The same day she was proclaimed queen in the city; she assumed the royal title; and proceeded to some acts of sovereignty. But this sunbeam of worldly glory was soon extinguished in clouds and darkness, as her *undesired* royalty continued only *nine* days: for, on the 19th of the same month, the Princess Mary was proclaimed queen, in London!

Lady Jane does not appear to have been consulted about the deed of settlement of the crown, either by her father or the Duke of Northumberland; nor to have been acquainted with it till after the death of King Edward. Her father, therefore, on his announcing the proclamation of the Princess Mary, received this reply, illustrating her pious composure of mind:—

"Sir, I better brook this message than of my advancement to royalty. Out of obedience to you and to my mother, I have grievously sinned, and offered violence to myself. I now willingly, and as obeying the motions of my soul, relinquish the crown, and endeavour to salve those faults committed by others, if, at least, so great a fault can be salved, by a willing relinquishment and ingenuous acknowledgment of them."

Our readers are referred to the history of the reign of Mary, for an account of the tragical end of the chief actors in this impolitic and criminal contrivance; but the following letter to her father while in prison will afford a remarkable illustration of the character of the Lady Jane:—

"Father. Although it hath pleased God to hasten my death by you, by whom my life should rather have been lengthened, yet can I so patiently take it, as I yield God more hearty thanks for shortening my woful days, than if all the world had been given unto my pos-

sessions, with life lengthened at my own will. And, albeit I am well assured of your impatient dolors, redoubled manifold ways, both bewailing your own woes, and especially, as I hear, my unfortunate state; yet, my dear father, if I may without offence rejoice in my own mishaps, me seems in this I may account myself blessed, that washing my hands with innocency of my fact, may guiltless blood cry before the Lord mercy to the innocent. And yet, though I must needs acknowledge, that being constrained, and, as you wot well enough, and continually assayed, in taking upon me, I seemed to consent, and therein grievously offended the queen and her laws,—yet do I assuredly trust, that this my offence toward God is so much the less, in that, being to royal estate as I was, mine enforced honour never blended with mine innocent heart. And thus, good father, I have opened to you the state in which I presently stand, whose death at hand, although to you perhaps it may seem right woful, to me there is nothing that can be more welcome, than from this vale of misery to aspire to that heavenly throne of all joy and pleasure with Christ our Saviour: in whose stedfast faith, if it may be lawful for the daughter to write to the father, the Lord, that hitherto hath strengthened you, to continue you, that at the last we may meet in heaven with the Father, the Son, and the Holy Ghost!"

Lady Jane Grey's superior mind, and the general excellence of her principles, will be more clearly seen by the following letter, addressed to Queen Mary. This document, supposed to have been written after the execution of the Duke of Northumberland, in August, 1553, while it excites our admiration of the uprightness of that interesting prisoner, evinces clearly that her brief pageant, as Queen of England, was a political contrivance of that ambitious duke and his adherents, by no means affecting her personal piety, or the sacred honours of Christianity:—

"My fault is so great, that, but for the goodness and clemency of the queen, I could have no hope in asking forgiveness, nor that I should find pardon. For I

have given ear to those who, at that time, appeared to be wise, not only to me, but also to a great part of this realm; but they have made known the contrary, as at present is seen, not only to my great hurt, and to their own, but by the common disgrace and blame of all men—they having, with such shameful boldness, made so dishonourable attempt to give to another what was not their own to bestow, neither did it become me to accept; rightly and justly, then, do I blush and am ashamed, while I ask pardon for such a crime. Nevertheless, I trust in God, that as at this time I know and confess my lack of wisdom, for which I deserve heavy punishment, unless the great mercy of your highness prevent, so likewise, from many tokens, I have hope of your great clemency, knowing that the error charged upon me was not wholly my own. My crime is great, and I confess it to be so; nevertheless, I am accounted more guilty than in truth I am. For although I took upon me that of which I was unworthy, yet no one can say that I ever sought to obtain it for myself, nor ever solaced myself therein, nor accepted of it willingly.

"For when it was publickly reported, that there was no hope of the king's life, as the Duchess of Northumberland before had promised that I should remain in the house with my mother; so, having soon after learned this from her husband, who first told it to me, she was no longer willing that I should leave my house, saying, that if God willed to call the king to his mercy, and there was at that time no hope of his life, it would be needful for me to go immediately to the Tower, since his majesty had made me heir of his kingdom. Which being thus suddenly told me, I was greatly moved; it disturbed my mind, and after some time it oppressed me still more.

"But, notwithstanding, I gave little heed to these words, and did not delay going from my mother. So that the Duchess of Northumberland was much displeased with me, and with the duchess my mother, saying, that if she had resolved to keep me in the

house, she had also kept her son, with whom she thought I would assuredly have gone. She continued to be much displeased with me. In truth, I remained in her house two or three nights, but at length obtained leave to go to Chelsea for my recreation. While there, shortly after, although unwell, I was summoned by the council, who gave me to understand that I must go the same night to Sion, to receive that which had been ordered respecting me by the king.

"The person by whom this news was brought unto me was Lady Sidney, my sister-in-law, daughter of the Duchess of Northumberland; she told me with seriousness more than common, that it was needful I should go with her, and I did so. When we arrived, we found no one; but shortly after, there came the Duke of Northumberland, the Marquess of Northampton, the Earls of Arundel, Huntingdon, and Pembroke, who, with unaccustomed kindness and condescension, did me such reverence as was not fitting to my state, for they knelt before me, and in many other ways made semblance to honour me. They also acknowledged me as their sovereign mistress, so that they caused me extreme confusion. After a time they brought to me the duchess Frances my mother, the Duchess of Northumberland, and the Marchioness of Northampton. The Duke of Northumberland, as president of the council, then made known the death of King Edward, showing what cause we had to rejoice for his virtuous and praiseworthy life, and also for his joyful departure. He furthermore took comfort to himself, and to all present, by praising much the goodness and wisdom of his late highness for the great care he had manifested in the last hours of his life touching his kingdom, having prayed to God to defend it from the popish faith, and to deliver it from the rule of his evil sisters. He then said that his majesty had well weighed an act of Parliament, wherein it was formerly enacted, that whosoever should acknowledge the Lady Mary, that is your highness, or the Lady Elizabeth, and take them for rightful heirs to the crown of England, should be held

for traitors, one of them having formerly been disobedient to her father, Henry VIII., and to himself, touching the truth of religion, and declared enemies of the word of God; also, that both were illegitimate. Wherefore, in no manner would he that they should be heirs of his crown, he being able in every way to disinherit them. He, therefore, before his death, gave charge to his council, that, for the duty they owed unto him, for the love they bare to the realm, and for the affection they ought to have for their country, they should obey this his last will. The duke also said, that I was the heir named by his majesty to succeed to the crown, and that my sisters should, in like manner, succeed me, if I died without issue.

"Hearing these words, all the lords of the council kneeled before me, saying, that they rendered the honour due to me, I being heir to the crown, of true and direct lineage; and it became them in every way to observe what they had deliberately promised to the king, to shed their own blood freely, and to offer their own lives to death in his cause. The which things I heard with extreme grief of mind. How I was carried out of myself, amazed, and troubled, I leave it to those lords to testify who were present, and saw me, overcome by sudden and unlooked-for sorrow, fall to the ground, weeping very bitterly. I then declared to them how unable I was; I deeply lamented the death of so noble a prince, and turning myself to God, I humbly prayed and besought him that if what had been given me was mine by law and right, his divine majesty would grant me such grace and spirit that I should govern to his glory and service, and to the good of the realm.

"On the next day, as is known, I went to the Tower. Shortly after, the Lord Treasurer, the Marquis of Winchester, presented to me the jewels; with them he brought the crown, although neither by me nor by any one in my name had this been asked. He further willed me to put the crown upon my head, that it might be seen whether it became me or not. The

which, with many excuses, I refused to do; nevertheless, he told me that I should take it to me without fear, and that another would be made to crown my husband with me. This was heard by me with a troubled mind; also with great grief and displeasure of heart. After this nobleman was gone, when talking of many things with my husband, he assented to what had been said, and asked to be made king by act of Parliament. But afterwards I called the Earls of Arundel and Pembroke, and said to them, that if the crown belonged to me, I would be content to make my husband a duke, but I would never consent to make him a king. This my resolution caused his mother, when it was reported to her, to find occasion for much wrath and disdain. She became very angry with me, and was so displeased that she persuaded her son not to sleep with me any longer. He did so; declaring to me, moreover, that he would not in any way be made a duke, but king. So that I was constrained to send to him the Earls of Arundel and Pembroke who negotiated with him to come to me, otherwise I knew that the next morning he would have gone to Sion.

"And thus, in truth, was I deceived by the duke and the council, and ill-treated by my husband and his mother. Moreover, as Sir John Gates has confessed, the duke was the first to persuade the king to make me his heir. As to the rest, I do not know what the council may have determined; but I know for certain, in this time, poison was twice given to me; the first time in the house of the Duke of Northumberland, and since that, here, in the Tower. Of this, I have sure and certain testimony, besides that the skin has since that time peeled from my body. All these things I have willed to say in testimony of my innocence, and for the unburdening of my conscience."

Lady Jane's Christian principles and consolations will be more fully evident from the following letter, written in the night before she suffered death, on the blank leaf of her Greek Testament, which she sent as her dying present to her sister Catherine:—

"I have here sent you, good sister Catherine, a book, which, although it be not outwardly trimmed with gold, yet inwardly it is more worth then precious stones. It is His Testament and last will, which He bequeathed unto us wretches, which shall lead you to the path of eternal joy; and if you with a good mind read it, and with an earnest mind do purpose to follow it, it shall bring you to an immortal and everlasting life. It shall teach you to live, and learn you to die. It shall win you more than you should have gained by your woful father's lands; for, as if God had prospered him, you should have inherited his lands, so, if you apply diligently to this book, seeking to direct your life after it, you shall be an inheritor of such riches as neither the covetous shall withdraw from you, neither thief steal, neither yet the moths corrupt. Desire, with David, good sister, to understand the law of the Lord God. Live still to die, that you by death may purchase eternal life; and trust not that the tenderness of your age shall lengthen your life, for as soon, if God call, goeth the young as the old; and labour always to learn to die. Defy the world; deny the devil; and despise the flesh, and delight yourself only in the Lord. Be penitent for your sins, and yet despair not; be strong in faith, and yet presume not; and desire, with St. Paul, to be with Christ, with whom, even in death, there is life. Be like the good servant, and even at midnight be waking, lest when death cometh, and stealeth upon you as a thief in the night, you be, with the evil servant, found sleeping; and lest for lack of oil you be found like the five foolish women, and like him that had not on the wedding garment, and then ye be cast out from the marriage.

"Rejoice in Christ, as I do. Follow the steps of your master, Christ; and take up your cross. Lay your sins on his back, and always embrace him. And as touching my death, rejoice as I do, good sister, that I shall be delivered of this corruption, and put on incorruption; for I am assured that I shall, for losing of a mortal life, win an immortal life, the which I pray

God grant you, and send you of his grace to live in his fear, and to die in the true Christian faith, from the which, in God's name, I exhort you, that you never swerve, neither for hope of life, nor for fear of death; for if you will deny his truth for to lengthen your life, God will deny you, and yet shorten your days; and if you will cleave unto him, he will prolong your days to your comfort and his glory: to the which glory God bring me now, and you hereafter, when it pleaseth him to call you! Fare you well, good sister, and put your only trust in God, who only must help you!"

February the 12th, 1554, was the day finally appointed for her execution, as well as for that of her husband, Lord Dudley. The fatal morning being come, her husband desired the officers to allow him to take a last farewell of her. This favour was granted; but the Lady Jane advised the contrary, as calculated to aggravate their sorrows. She expressed great tenderness when she saw him led out for execution, giving him an affectionate farewell out of her window. She beheld the sad spectacle of his corpse with a settled countenance; and presently she was led to the scaffold in the Tower, on which she made a most affecting Christian speech to the spectators; and saying, "Lord, into thine hands I commend my spirit," the executioner at a stroke performed his dreadful office!

Thus fell this most accomplished and amiable princess, in the eighteenth year of her age; resigning her life in a manner worthy of her profession, and of the improvement which she had made in learning, and in the fear of God. "Her true Christian faith," as Dr. Ridley remarks, "having uniformly produced a Christian life, with what triumph did it trample on the sting of death, and spread a glory round the Lady Jane, that eclipsed the faint lustre of the superstitious and cruel Queen on her throne."

VIII. QUEEN MARY II.

DIED DECEMBER 28, 1694.

Queen Mary, daughter of James II.—Her education—Her early marriage with William Prince of Orange—His character—His succession to the British throne—Mary's virtues—Her protestant letter to her father—Remarks of Bishop Burnet—They are crowned King and Queen—Her letter to the King in Ireland, after the defeat of her father—Mary manages ecclesiastical affairs—Her behaviour in her illness—Her death by small pox—Sorrow of the King—Dr. Bates's funeral sermon for Queen Mary—Funeral sermon of Rev. J. Howe—Bishop Burnet's writings, suggested by Queen Mary—Her appropriation of Greenwich Hospital.

MARY II., Queen-Consort of William III., was the eldest daughter of the Duke of York, afterwards King James II. Her mother was the Lady Ann Hyde, daughter of the Earl of Clarendon. Mary was born April 30, 1662, and educated with great care, at a distance from the court; and she is said never to have given to her instructors occasion for their reproof, such was her docility of temper.

Divine Providence mercifully arranged for the disposal of her, even while in youth; for, when only in her sixteenth year, she was removed from the corrupt court of Charles II., and married, November 5, 1677, to William, Prince of Orange. That great prince was a decided Protestant, and a sincere friend to religious liberty. "He appeared born for the purpose of opposing tyranny, persecution, and oppression," as Mr. Belsham remarks; adding, "for the space of thirty years, it is not too much to affirm, that he sustained the greatest and most truly glorious character of any prince whose name is recorded in history." He landed in England, November 5, 1688, to deliver this country from the despotism and popery of James II., and to occupy the British throne. William and Mary were crowned, April 11, 1689; but the queen died amidst the lamentations of the whole nation, December 28, 1694.

Mary, as Princess of Orange, was at first regarded by the Dutch with some degree of prejudice, on account of her extreme youth and foreign birth: but her remark-

able gentleness, benevolence, and admirable prudence, secured their esteem and love; so that they sincerely regretted her removal from Holland to occupy a more elevated station in England.

Mary was an intelligent, a scriptural, and decided Christian. James II., her father, was a Roman Catholic; and after his accession to the throne of England, he became anxious to induce his daughter, as he had prevailed on her mother, to abandon her profession of the Protestant doctrines, for those of the Romish church. He wrote to her, therefore: but as Bishop Burnet remarks, "She was a Protestant upon principle; and when her father, then upon the throne of Great Britain, wrote her a letter in favour of Popery, she returned him an answer, drawn up by herself, to the following purport. "She acquainted him, that she had taken much pains to be settled in religion, that those of the Church of England who had instructed her, had freely laid before her that which was good in the Romish religion, that so seeing the good and bad of both, she might judge impartially, according to the apostles' rule of proving all things, and holding fast that which was good; that though she had come young out of England, yet that she had not left behind her, either the desire of being well-informed, or the means for it; that she had furnished herself with books, and had those about her who might clear any doubts to her; that she saw clearly in the Scriptures, that she must work out her own salvation with fear and trembling, and that she must not believe by the faith of another, but according as things appeared to herself; that it ought to be no prejudice against the Reformation, if many of them who professed it led ill lives; and if any of them lived ill, none of the principles of their religion allowed them in it; that many of them led good lives, and that more might do it by the grace of God, but that there were many devotions in the Church of Rome on which the Reformed could set no value! Thus, she concluded, she gave him the trouble of a long account of grounds upon which she was persuaded of the truth of her religion, in which

she was so fully satisfied, that she trusted by the grace of God, that she should spend the rest of her days in it, and that she was so well assured of the truth of our Saviour's words, that she was confident the gates of hell should not prevail against it, but that he would be with it to the end of the world. All ended thus, that the religion she professed taught her her duty to him, so that she should ever be his obedient daughter and servant."

Bishop Burnet, whose statement is thus given, informs us, that he set down very minutely the contents of the letters passing between the king and the princess, and nearly in the same words; and adds, that he had "a high opinion of the Princess's good understanding, and of her knowledge of these matters, before he saw this letter, but that the letter surprised him, and gave him an astonishing joy, to see so young a person, all on a sudden, without consulting any other person, to be able to write so solid and learned a letter, in which she mixed with the respect which she paid her father, so great a firmness, that by it she cut off all further treaty; so that her repulsing the attack that the king had made upon her with so much resolution and force, let the Popish party see that she understood her religion as well as loved it."

Having adorned her station as consort of the Stadtholder of Holland for more than eleven years, she was called to discharge the duties of a yet more dignified rank, when her father, James II., was driven from the throne of Great Britain and Ireland, and the crown was conferred upon the Prince and Princess of Orange in conjunction, by the convention of parliament. They were proclaimed King and Queen, February 13, 1689, to the general joy of the nation, by the titles of William III. and Mary II. Some, however, have blamed her majesty for this proceeding, as a violation of duty to her father; but as James had shown himself unfit to reign, she accepted the diadem as an act of obedience to Divine Providence; and, as is believed, to promote the glory of God, in the welfare of a distracted people.

Queen Mary's filial affection and mental character will strikingly appear from her letter, written to her royal consort, on hearing of the defeat of the army of her father, who, aided by the French, made an attempt in Ireland to regain the British throne. Her anxiety on this occasion was extreme; as, on the one side was her misguided father, whom she still loved and honoured; and on the other, a husband, to whom she was most tenderly attached, and in whose life her own was bound up: the success of the one must necessarily involve the defeat, and probably the death, of the other. After a period of painful suspense and trembling apprehension, this amiable princess was at length relieved by the gratifying intelligence that her royal parent had escaped unhurt, and arrived safely at a port in France; and that her illustrious consort was returning home, covered with the laurels of victory. The battle of the Boyne was fought July 1, 1690; and she wrote as follows:—

"Whitehall, July 17, 1690. How to begin this letter I know not, or how ever to render God thanks enough for his mercies. Indeed they are too great, if we look on our deserts; but, as you say, it is his own cause, and since it is for the glory of his great name, we have no reason to fear but he will perfect what he has begun. For myself, in particular, my heart is so full of joy and acknowledgment to that great God who has preserved you, and given you such a victory, that I am unable to explain it. I beseech him to give me grace to be ever sensible, as I ought, and that I and all may live suitably to such a mercy as this is. I am sorry the fleet has done no better, but it is God's Providence, and we must not murmur, but wait with patience to see the event. I was yesterday out of my senses with trouble; I am now almost so with joy, so that I cannot as yet tell what I have to say to you by this bearer, who is impatient to return. I hope in God by the afternoon to be in a condition of sense enough to say much more, but for the present I am not.

"When I wrote the foregoing part of this it was in the morning, soon after I received yours, and now it is

four in the afternoon, but I am not yet come to myself, and fear I shall lose this opportunity of writing all my mind, for I am in such confusion of thoughts that I scarce know what to say, but I hope in God you will now readily consent to what the lord president wrote last night, for methinks there is nothing more for you to do, but to hasten to Kensington as much as it is possible, and I will also get ready for you here, for I will hope you may come before that is done. I must put you in mind of one thing, believing it now the season, which is, that you would take care of the church in Ireland. Every body agrees that it is the worst in Christendom. There are now bishopricks vacant, and other things. I beg you would take time to consider who you will fill them with. You will forgive me that I trouble you with this now, but I hope you will take care of those things which are of so great consequence to religion, which I am sure will be more your care every day, now that it has pleased God to bless you with success. I think I have told you before how impatient I am to hear how you approve what has been done here. I have but little part in it myself, but I long to hear how others have pleased you. I am very uneasy in one thing, which is, the want of somebody to speak my mind freely to; for it is a great restraint to think, and be silent; and there is so much matter, that I am ready to burst.—Lord Nottingham brought me your letter yesterday, and I could not hold, so he saw me cry, which I have hindered myself from before every body till then, that it was impossible; and this morning, when I heard the joyful news from Mr. Butler, I was in pain to know what was become of the late king, but durst not ask him; but when Lord Nottingham came, I ventured to to do it, and I had the satisfaction to know he was safe. I know I need not beg you to let him be taken care of, for I am confident you will, for your own sake, yet add that to all your kindness, and for my sake let the people know you would have no hurt come to his person. Forgive me this. The lords of the treasury have desired me, that if there is anything to be done, I would

hear them all. You gave me no directions in this, but to the contrary, so that I have declined it hitherto; but if I must sign any warrant, it must come to this.

"I have written this at so many times, that I fear you will hardly make sense of it. I long to hear what you will say to the proposition [from the lords for the king to return] that will be sent to you this night by the lords, and flatter myself mightily with the hopes to see you, for which I am more impatient than can be expressed, loving you with a passion which cannot end but with my life."

King William devolved on his consort the management of ecclesiastical affairs, and she chose, as her chief adviser, Dr. Tillotson, whom they raised, in 1791, to the dignity of Archbishop of Canterbury. He was a very amiable character, zealous against Popery, but greatly inclined to conciliate the Dissenters. Mary prevailed on her husband to sanction Mr. Blair, a native of Virginia, in his labours to found a college for his country; and government granted an endowment and letters patent for this important institution, which was therefore called "William and Mary College."

Queen Mary was devoted to her royal duties; but her benevolent labours were soon terminated by disease and death. Her sickness was but of a few days' continuance, as it proved to be the small pox, which was not understood at first by her physician, Dr. Ratcliff. On Christmas day, the queen felt herself so well, that it was concluded that she had the measles; but on the day after it was evident that there was no hope of her recovery. Archbishop Tennison attended her in her illness, and intimated to the queen her danger from the disease; when she said, that "she thanked God, she had always carried this in her mind, that nothing was to be left to the last hour: she had nothing to do, but to look up to God, and submit to his will."

Bishop Burnet says, "She was almost perpetually in prayer: the day before she died, she received the communion; all the bishops, who were attending, being admitted to receive it with her. We were, God knows,

a sorrowful company; for we were losing her, who was our chief hope and glory on earth. She followed the whole office, repeating it after the archbishop: when this was over, she composed herself solemnly to die: she slumbered sometimes, but said, she was not refreshed by it; and said that nothing did her good but prayer. She tried once or twice to have said somewhat to the king, but was unable to go through with it. She ordered the archbishop to be reading to her such passages of Scripture, as might fix her attention, and raise her devotion. In conclusion, she died on the 28th of December, 1694, in the *thirty-third* year of her age, and in the sixth of her reign!"

Dr. Tennison, the Archbishop of Canterbury, on the queen's death, went to comfort the king, when his Majesty "could not but grieve, since he had lost a wife who, in seventeen years, had never been guilty of an indiscretion."

Bishop Burnet remarks, in relation to the physician's declaring the queen's sickness mortal,—"The king was struck with this beyond expression. He came on the second day of her illness, and passed the bill for frequent parliaments. The day after, he called me into his closet, and gave a free vent to a most tender passion: he burst out into tears, and cried out, that there was no hope of the queen, and that, from being the happiest, he was now going to be the miserablest, creature upon earth. He said, during the whole course of their marriage, he had never known a single fault in her: there was a worth in her, that nobody knew besides himself; though, he added, I might know as much of her as any other person did."

Having detailed the particulars of her sickness and death, the bishop adds, "The king's affliction for her death was as great as it was just: it was greater than those who knew him best thought his temper capable of; he went beyond all bounds in it. During her sickness, he was in an agony, that amazed us all, fainting often, and breaking out into most violent lamentations: when she died, his spirits sunk so low, that there was great

reason to apprehend, that he was following her. For some weeks after, he was so little master of himself, that he was not capable of minding business, or of seeing company. He turned himself much to the meditations of religion, and to secret prayer. The archbishop was often and long with him: he entered upon solemn and serious resolutions of becoming in all things, an exact, and an exemplary Christian."

Bishop Burnet declares that "Queen Mary was the most universally lamented princess, and deserved the best to be so, of any in our age, or in our history! I will add no more concerning her, in the way of a character."

Dr. Bates, a Presbyterian divine of great reputation, has portrayed the character of Queen Mary; and from a considerable knowledge of the court and of their Majesties, he was qualified to do it justice: the following are extracts of his review of it, in his beautiful "funeral sermon:"—

"The descent of our Queen was royal; but this is only an external circumstance, and derives no moral virtue to a person.—Her body was the beautiful temple of a fairer soul. Her graceful presence inspired reverence and love in those who saw her, and appeared worthy of empire. But we have much greater things to speak concerning her.

"I shall begin with her piety towards God. This is the first duty of man in order and dignity, and the most considerable in its consequences. It is the foundation of all royal virtues. In the public worship of God, she was a bright example of solemn and unaffected devotion. She prayed with humble reverence, heard the word with respectful silence, and with serious application of spirit, as duly considering the infinite interval between the supremacy of heaven and princes on earth; that their greatness in its lustre is but a faint and vanishing reflection of the Divine Majesty. One instance I shall specify of this kind. When her residence was at the Hague, a lady of noble quality coming to the court to wait on her on a Saturday, in the afternoon, was told

she was retired from all company, and kept a fast in preparation for the receiving of the communion the next day. The lady staying till five o'clock, the princess came out, and contented herself with a very slender supper, it being incongruous to conclude a fast with a feast. Thus solemnly she prepared herself for spiritual communion with her Saviour.

"Her religion was not confined to the chapel, but every day she had chosen hours for communion with God; of which He is the only discerner and rewarder. She was constant in those duties in which the soul ascends to God in solemn thoughts and ardent desires; and God descends into the soul by the excitations and influences of his Spirit.

"Her religion was not only exercised in divine worship, but was influential into practice. The law of God was written in her heart, and transcribed in her life, in the fairest characters.

"She had a sincere zeal for the healing of our unhappy divisions in religious things, and declared her resolution upon the first address of some ministers, that she would use all means for that blessed end. She was so wise as to understand the difference between matters *doctrinal* and *ritual;* and so good as to allow a just liberty for Dissenters in things of small moment. She was not fettered with superstitious scruples; but her clear and free spirit was for the union of Christians in things essential to Christianity. The holiness of her life was universal. She was born and lived in a court that shines in pomp, and flows in pleasure, and presents charming temptations to all the distempered appetites. It is an observation of St. Chrysostom, that the preserving the three Hebrew martyrs unpolluted in the court of Babylon, was a greater miracle than the preserving them unsinged in the fiery furnace. To be humble in such a high elevation, to be temperate in the midst of the freest fruitions, is the effect of powerful grace. But who ever saw in the queen an appearance of pride and disdain? How grateful was the condescendence of her greatness! Who ever saw any disorder in her

countenance, the crystal wherein the affections are visible? Her breast was like the Pacific sea, that seldom suffers, and is disturbed by a storm. She was so exempt from the tyranny of the angry passions, that we may have some conjecture of the felicity of the state of unstained innocence, of which one ray is so amiable. She had such an abhorrence of the sensual passions, that nothing impure durst approach her presence.

"She had an excellent understanding, that qualified her for government. Of this her presiding in council in times of danger, and preserving the tranquillity of the kingdom, were real proofs.

"Her charity, that celestial grace, was like the sun: nothing within her circuit was hid from its refreshing heat. Love is the clearest notion we have of the Deity. God is Love. A prince in no perfection resembles God more than in his communicative goodness. I will mention one act of her pious charity, and the noble manner of her doing it. A lord of great honour and piety proposed to her a very good work that was chargeable. She ordered one hundred pounds should be paid to him for it. Some time interposing before the receipt of the money, he waited upon the queen, and pleasantly told her, that interest was due for the delay of payment. She presently ordered that fifty pounds more should be given, which was done accordingly. If it were known what this good queen did, and what she designed to do, among all her resplendent virtues, Charity would be illustrious.

"The wise redemption of time from unconcerning vanities for domestic affairs, was the effect and indication of her tender and vigilant conscience. In her sickness, patience had its perfect work. Her disease was uncomfortable, yet with resigned submission she bore it. When the danger of it was signified to her, she had no fearful thoughts about her future state. The spirit of this excellent saint was not afraid of evil tidings, but was fixed, trusting in the Lord. Her care had been to secure the love of God in the best time of her life, and this mixed cordial drops in the bitterness of death.

"In short, all the blessed virtues were eminently seen in her that might render her government an entire happiness to the kingdom. This erected her a throne in the hearts of her subjects, and the honour the wise poet attributes to the Emperor Augustus,—

"'Victorious wheresoe'er he comes,
Crowned with immense applause,
He sees the willing nations bow
Obedient to his laws.' VIRGIL.

"That he ruled a willing people, may more truly be said of this excellent princess. She was a queen of the affections of the people, and governed them without constraint. Her praise-worthy actions will eternize her memory, when other princes, divested of their secular pomp, shall either be buried in dark oblivion, or condemned in history!"

Queen Mary's virtues were also commended by the Rev. John Howe, in his "funeral sermon" for her majesty; and in the only verses, which it is probable were ever written by that illustrious divine of the Independent denomination, he says—

"In virtue's race, as far as thirty-two
She went as Woman, Wife, and Queen could do;
But yet, her virtues told, she died not young,
For virtue never lived at court so long."

Mr. Howe, having enumerated the gifts and graces which adorned the Queen, remarks, "These rich endowments every way accomplished her for all the duties that belonged to her, whether in her Christian, conjugal, or political capacity; which, if we consider together, the world cannot give an instance, for many by-past ages, of so much lost out of it in one person. When did Christianity lose so conspicuous an ornament? a king so delectable and helpful a consort? a kingdom so venerable and beloved a sovereign?"

Queen Mary's benevolent piety may be illustrated further, by a reference to the labours of Bishop Burnet: for it was at her recommendation that he composed his elaborate work, the "Exposition of the Thirty Nine Articles;" she induced him also to write a work, which should serve as a manual to guide the clergy in the pro-

per discharge of their ministerial duties; and hence was produced his volume on the "Pastoral Care."

Greenwich Hospital, the most magnificent public building in the British Empire, and the noblest public charity in the world, is a monument of the charity of this lamented queen: for the appropriation of this splendid palace, as the asylum of nearly *three thousand* decayed seamen, was the act of Mary II., and her beloved consort, William III.!

BRITISH PRINCESSES.

I. PRINCESS CLAUDIA,

OF ROME.

FLOURISHED A.D. 64.

Claudia enrolled in the Scriptures—A saint of Cæsar's household—A British Princess—Daughter of Caractacus—Acquainted with the apostle by Lady Pomponia—Herself probably a Briton, wife of Aulus Plautius—Testimony of Tacitus to the piety of Pomponia—Infidels ignorant of religion—Remark of Bishop Stillingfleet—Conversion of Claudia—Testimony of Martial, a Latin poet—Caractacus returns to Britain—Aristobulus a missionary to Britain—Missionaries aided by Claudia.

Claudia is a name that is enrolled with honour in the sacred Scriptures as that of an eminent Christian at Rome; for Paul, the great apostle of the Gentiles, writing from that metropolis of the world to the evangelist Timothy, was inspired to mention, as uniting with him in holy greetings to that amiable servant of Christ, "Eubulus, and Pudens, and Linus, and Claudia," 2 Tim. iv. 21. But who, it has been inquired, was Claudia? We have not perfect information to answer this question with absolute certainty, but she has been, with much reason, supposed, with Pomponia Grecina, to have been among those noted as "the saints that were of Cæsar's household," Phil. i. 13; iv. 22.

Independently of other considerations, this incidental notice of Claudia in the word of God is sufficient to

engage our admiration of her character as a Christian. But besides all these, this lady is believed to have been *a native of Britain*; and not only born in our island, but a *British Princess*, daughter of that celebrated, but unfortunate patriot, King CARACTACUS! This prince of the Silures in South Wales, being defeated by the imperial legions, as is generally known to readers of English history, was, with his numerous family, including several daughters, carried in triumph to Rome. But on being presented to the Emperor Claudius, and appealing with courage and dignity to his clemency, aided by the intercession of the empress, who was present, that "master of the world" was moved by his misfortunes, ordered his chains to be knocked off, and treated the fallen king with liberality and kindness.

How Claudia, as a daughter of Caractacus, could be known to the apostle Paul in that mighty metropolis of the world, and how she could be qualified to unite with him in his inspired greetings to Timothy, may yet excite some surprise and inquiry. We have, indeed, no particular information how this was effected; but as they had both been brought in the character of prisoners to Rome, their captive condition, and residence in the same district of the imperial buildings, would naturally prompt the apostle to seek intercourse with these foreigners, with a view to their own salvation, and to the evangelization of Britain. Besides, we may reasonably conclude, that the enlightened Pomponia would feel a lively interest in the case of the illustrious British captives; especially as they might be under the charge of her husband, and as there is good reason to believe that she was an established disciple of the Lord Jesus.

Pomponia Grecina, as we learn, was the wife of Aulus Plautius, the first Roman Governor in Britain, under the Emperor Claudius Cæsar. He has been thought to have been himself a Briton; and not only so, but a Christian. It is certain, however, that he commanded the Roman legions in this country from A.D. 43 to A.D. 50; and in this interval he might, as

is supposed, have married his wife of some noble family in Britain. Of this distinguished female, some interesting particulars are recorded by Tacitus, a Roman historian, only a few years later. He writes :—

"Pomponia Grecina, an illustrious lady, married to Plautius, who was honoured with an ovation [a lesser triumph] for his victories in Britain, was accused of having embraced a strange foreign superstition; and her trial for that crime was committed to her husband. He, according to ancient law and custom, convened her whole family and relations; and having, in their presence, tried her for her life and fame, pronounced her innocent of anything immoral. Pomponia lived many years after this trial, but always led a gloomy, melancholy kind of life."

Tacitus, doubtless, like some writers even in our times, and under the full blaze of scriptural light, being ignorant of the peculiar happiness arising from an experimental acquaintance with the religion of the Lord Jesus, considered the devout spirit and holy lives of Christians as no more than "a gloomy melancholy." But this judgment is the consequence of their own undevout minds being overspread with darkness. So, by the inspiration of the Holy Spirit, Peter was directed to remark, concerning the false judgment of such irreligious persons as Tacitus, the "Gentiles think it strange that Christians run not with them to the same excess of riot, speaking evil of them," 1 Pet. iv. 3, 4.

Bishop Stillingfleet particularly remarks, "It was the way of the men of that time, such as Suetonius and Pliny, as well as Tacitus, to speak of Christianity as a barbarous and wicked superstition (as appears by their writings), being forbidden by their laws, which they made the only rule of their religion. 'Idolaters, whose foolish hearts were darkened' by their debasing absurdities, could not possibly form any more favourable judgment concerning those who had abandoned their impure rites, influenced to live in habitual, holy fellowship with the only living and ever-blessed God.

Claudia, apparently with much reason, is believed to

have been a daughter of Caractacus. She, it is supposed, with her grandfather Brân, during their long detention at Rome, embraced Christianity; and her conversion is thought to have been effected by means of the exemplary Pomponia, who had, it is concluded, known her by report, if not personally, when with her husband in Britain. Claudia is also believed to have been the same person as the wife of Pudens, mentioned also by the apostle Paul, and spoken of as a nobleman of senatorial dignity, by Martial, a celebrated poet in the Roman court in the reign of Claudius. He speaks of her with admiration, as a British lady of extraordinary beauty, wit, and virtue; and the following lines contain a translation of a passage from Martial:—

"From painted Britons how was CLAUDIA born!
The fair barbarian how do arts adorn!
When Roman charms a Grecian soul commend,
Athens and Rome may for the dame contend!"

Epigram X.

Caractacus having been detained at Rome, by the policy of the government, from A.D. 51 or 52, to A.D. 58 or 59, at length obtained permission to leave the imperial city. When he returned to Britain, therefore, he left behind him his Christian daughter, Claudia, to be a blessing to her husband and his family, and perhaps to a large circle of Roman ladies. According to the ancient Triads of the Welsh, Caractacus (the Latin form of Caradog) and his father Brennius (the Latin form of Brân), were accompanied from Rome by three Christian missionaries, who were zealous to promulgate the gospel through this island. One of these devoted servants of Christ was called Ilid, and he is said to have been an Israelite; the other two were Cyndav Ariowystli Hén, who, it is believed, were Gentiles. Their Roman names we are not now able to ascertain; but the latter is thought to have been the same person whom the apostle Paul calls Aristobulus (Rom. xvi. 10), and that his absence in Britain, being well known, was the cause of the apostle saluting only "those of his household," or remaining relatives.

How far Britain may originally have been indebted

to Claudia, or to Pomponia, for the means of salvation by the knowledge of Christ, through the preaching of the gospel by the missionaries, we have not now the means of learning; but probably to a far greater extent than is commonly imagined. The precious fruits of their hallowed efforts and their silent labours eternity only will disclose. But it seems reasonable to conjecture,—as pious females have always been forward in promoting an evangelical ministry,—that by their prudent influence, their prompt encouragement of missionary efforts, and their pecuniary contributions in aid of that good work, many of the blessings of divine grace which have been enjoyed in this land, from age to age, even to our times, might be traced to the instrumentality of these most honourable Christian women. Their works of faith and their labours of love in this cause of Christ will afford their perfected spirits infinitely more delight and satisfaction, near the Redeemer's throne in the world of glory, than all their dignity and honours acquired by marriage with the noble senators and generals of imperial Rome!

II. PRINCESS MARGARET,

MOTHER OF KING HENRY VII.

DIED JUNE 29, 1509.

Princess Margaret of the House of Lancaster—Married to the Earl of Richmond—Left a widow—Her son Henry—Married again to Sir H. Stafford—Again a widow—Married to the Earl of Derby—Survives her third husband—Dies, and is buried in Westminster Abbey—Margaret's piety and benevolence—Her troubles under Richard III.—Accession of her son Henry to the throne—Her letter to Henry—Her public charities at Cambridge, Oxford, and Westminster—Her character by Bishop Fisher—Books translated by Princess Margaret.

PRINCESS MARGARET was one of the most extraordinary women, for piety, wisdom, and discretion. She was the only daughter of John Beaufort, Duke of Somerset, of the royal house of Lancaster; she was born in the year 1441; and in 1455, when only in the fifteenth year of

her age, she was married to Edmund, Earl of Richmond, eldest son of Owen Tudor and the Queen dowager Catherine, widow of King Henry V.

Margaret had a son, Henry, in the first year after her marriage, and she was left a widow at the age of sixteen, her infant being not quite four months old, the Earl, his father and her husband, dying in 1456. Henry, her infant son, became heir to his father's estates and title, as Earl of Richmond; and, on the death of Richard III., at the battle of Bosworth-field, August 22, 1485, he was proclaimed on that field of blood, by a kind of military election, King of England, as Henry VII.; and soon afterwards he married Elizabeth, eldest daughter of Edward IV., thus uniting the two contending royal houses of York and Lancaster.

Margaret remained but a short time in widowhood, marrying Sir Henry Stafford, second son to Humphrey, the great Duke of Buckingham, by whom she was left again a widow. In those unhappy times, "no state could be more perilous than that of wealthy widowhood," and she was once more married; "but, to prove that she sought only a protector, she took on that occasion a vow of continency, administered by bishop Fisher," and which is said to be yet extant in the archives of St. John's College, Cambridge. Her third husband was Thomas Lord Stanley, afterwards the first Earl of Derby of this name, whom she likewise survived. She died June 29, 1509, after the accession of her grandson, Henry VIII., and was buried in the magnificent chapel then recently finished by her son Henry VII., in Westminster Abbey.

Darkness and superstition prevailed throughout Europe, and grievously in England, during the fifteenth century; yet, through the gloom of Popish ignorance and corrupted religion in that age, the genuine piety and active benevolence of this princess shine in a manner most conspicuous. "She appears to have united to the strictest piety the practice of all the moral virtues, and to have chastened, while she properly cherished, the grandeur of royalty by the indulgence of domestic

affections, and the retired exercise of a mind at once philosophic and humble. She stepped widely, it is true, out of the usual sphere of her sex, to encourage literature by her example and her bounty; but she cautiously confined herself within it, to avoid any concern in the government of the state, after Henry had mounted the throne. She loved him as her son, and obeyed him as her sovereign, with equal simplicity; and seemed to have forgotten that, in the opinion of no small party, he reigned in some measure by her tacit appointment."

Margaret remained in retirement, affecting a perfect unconcern as to the affairs of state, and such goodwill to Richard III., that she came to London, purposely to hold up the train of his queen at their coronation, July 6, 1483. She entreated the king, with apparent frankness and simplicity, to receive her son into his presence and favour, and to permit him to offer his hand to one of the princesses, a daughter of Edward IV., treating at the same time with the Duke of Buckingham and the Queen-dowager for that marriage: these negotiations, however, soon became known to Richard, and Henry and his followers were attainted, while Margaret, with a lenity which arose from fear, was confined to the house of her then husband, Lord Stanley, but released by the final overthrow of Richard.

Henry having ascended the throne, his mother took little part in public concerns, but did not abandon the court: she is mentioned in all the records of splendid ceremonies and feasts of that reign. Margaret was, nevertheless, regular in her devotions, submitting to penance, as then enjoined by her church. This she practised with rigid severity, even to the use of inner garments and girdles of hair-cloth; but her task being ended, she threw them aside, acknowledging and enjoying the blessings of her station with a cheerful heart.

Probably nothing could more correctly illustrate the amiable spirit and the general character of this princess, than the following letter to her royal son Henry. Mr. Lodge gives it from "Dr. Howard's Collection of Papers," having "modernised the obsolete orthography,"

but regarding it as "the most polished specimen extant of the epistolary style of her time:"—

"My dearest and only desired joy in this world,

"With my most hearty, loving blessings, and humble commendations, I pray our Lord to reward, and thank your Grace, for that it hath pleased your Highness so kindly and lovingly to be content to write your letters of thanks to the French king for my great matter, that so long hath been in suit, as Master Welby hath showed me your bounteous goodness is pleased. I wish, my dear heart, if my fortune be to recover it, I trust you shall well perceive I shall deal towards you as a kind, loving mother; and, if I should never have it, yet your kind dealing is to me a thousand times more than all the good I can recover, if all the French king's might be mine withal. My dear heart, if it may please your Highness to licence Master Whytstongs for this time to present your honourable letters, and begin the process of my cause, for that he so well knoweth the matter, and also brought me the writings from the said French King, with his other letters to his Parliament at Paris, it should be greatly to my help, as I think; but all will I remit to your pleasure, and if I be too bold in this, or any of my desires, I humbly beseech your Grace of pardon, and that your Highness take no displeasure.

"My good king, I have now sent a servant of mine into Kendall, to receive such annuities as be yet hanging upon the account of Sir William Wall, my lord's chaplain, whom I have clearly discharged; and, if it will please your Majesty's own heart, at your leisure, to send me a letter, and command me that I suffer none of my tenants to be retained with no man, but that they be kept for my lord of York, your fair sweet son, for whom they be most meet, it shall be a good excuse for me to my lord and husband; and then I may well, and without displeasure, cause them all to be sworn, the which shall not after be long undone. And, where your Grace showed your pleasure for . . . . . the bastard of King Edward's; Sir, there is neither that nor any other thing I may do by your commandment, but I shall be

glad to fulfil to my little power, with God's grace. And, my sweet king, Fielding, this bearer, hath prayed me to beseech you to be his good lord, in a matter he sueth for to the Bishop of Ely (now, as we hear, elect), for a little office nigh to London. Verily, my king, he is a good and well-ruled gentleman, and full truly hath served you, well accompanied, as well at your first as all other occasions, and that causeth us to be the more bold, and gladder also, to speak for him: howbeit my lord marquis hath been very low to him in times past, because he would not be retained with him; and truly, my good king, he helpeth me right well in such matters as I have business within these parts. And, my dear heart, I now beseech you of pardon of my long and tedious writing, and pray Almighty God to give you a long, good, and prosperous life as ever had prince, and as hearty blessings as I can ask of God. At Calais town, this day of St. Anne, that I did bring into this world my good and gracious prince, king, and only beloved son, by

"Your humble servant, beadswoman, and mother,

"MARGARET R—."

Margaret's loftiness of mind and benevolence of heart are evident from her numerous and splendid public charities, principally dedicated to the advancement of learning and religion, by which she appears elevated far above the bigotry of her times; and her noble spirit is seen in the solicitude which she manifested by her personal attention to their prosperity. She erected and endowed, at her sole charge, St. John's and Christ's colleges, in Cambridge. She founded a divinity lecture in that university, and another in that of Oxford, where she constantly maintained also a great number of poor scholars, under tutors appointed and paid by herself; an almshouse for poor women, near Westminster Abbey; and a free-school at Wimburn in Dorsetshire. The counsellor of this munificent lady, in all her noble "designs and actions, was her chaplain and confessor, the wise, learned, pious, and candid John Fisher, for whom, in the year 1504, she obtained" the bishopric of Rochester.

Bishop Fisher, on the death of his amiable patron, pronounced a funeral oration, in which he describes her character, confirming the foregoing representation: the second period, Mr. Lodge suppòses to glance at the prevailing disposition of her royal son, King Henry VII., who was proverbially covetous and mercenary. He says.

"She was bounteous and liberal to every person of her knowledge or acquaintance. Avarice and covetyse she most hated, and sorowed it full moche in all persons, but specially in any that belonged unto her. She was of syngular easyness to be spoken unto, and full curtayse answere she would make to all that came unto her. Of marvayllous gentyleness she was unto all folks, but specially unto her owne, whom she trusted, and loved ryghte tenderly. Unkynde she would not be unto no creature, ne forgetful of any kyndness or servyce done to her before, which is no lytel part of veray nobleness. She was not vengeable ne cruell, but ready anoue to forgete and to forgyve injuryes done unto her, at the least desire or mocyon made unto her for the same. Mercyful also and pyteous she was unto such as was grevyed and wrongfully troubled, and to them that were in poverty and sickness, or any other mysery. She was of a singular wisedom, ferre passyng the comyn rate of women. She was good in remembrance, and holdynge memory; a redye witte she had also to conceive all thyngs, albeit they were ryghte derke. Right studious she was in bokes, which she had in great number, both in Englysh, and in Latin, and in Frenshe; and for her exercise, and for the profyte of others, she did translate divers matters of devocyon out of the Frenshe into Englyshe. In favour, in words, in gesture, in every demeanour of herself, so grete nobleness did appear, that what she spake or dyd, it mervayllously became her. She had in a manner all that was praysable in a woman, either in soul or body."

Those "divers matters of devocyon" translated by this excellent princess, were especially "The Mirror of Gold for the sinful Soul," from a French translation of

a book in Latin, "Speculum aureum Peccatorum," and the fourth book of Gerson's treatise of the "Imitation of Christ," from a French version of a work in Latin.

III. PRINCESS ELIZABETH,

OF BOHEMIA.

DIED, FEBRUARY 13, 1662.

Princess Elizabeth, daughter of James I.—Educated by Lord Harrington—Specimen of her poetry—She is introduced at court—Sought in marriage—Her Protestant principles—She is married to Frederick, the Elector—He is chosen King of Bohemia—Opposed by the Popish princes—Disapproved by James I.—Frederick defeated, and driven from his dominions—Elizabeth's letter to her father James—Her attached friends—Her sufferings—Her happy influence over her husband—Her widowhood—Meanness of her father, King James, and of her brother, Charles I.—Her concern for the Protestants—Her residence at the Hague—Her return to England—Her death in London—Sophia, her youngest daughter, mother of George I.

PRINCESS ELIZABETH, consort of Frederick V., Elector Palatine of the Rhine, but better known as the "unfortunate Queen of Bohemia," was the only daughter of King James I. She was born in Scotland, August 19, 1596, and educated with great care, after her father had succeeded Elizabeth on the throne of England, by Lord and Lady Harrington, at Combe Abbey, near Coventry. They were esteemed excellent persons, and sincere protestants; and the princess entertained their scriptural principles with intelligent firmness, while she appears to have possessed sterling personal piety!

Lord Harrington brought up his royal pupil to court in 1609, and apartments were fitted up for them in the Palace, where she had the delightful satisfaction of enjoying the company of her brother, Prince Henry, then created Prince of Wales. The talents and religious sentiments of the youthful princess at this period will receive some illustration from the following extracts from a poem, written by her after her return from London to Combe Abbey, and addressed to Lord Harrington:—

"This is joy, this is true pleasure,
If we best things make our treasure,
And enjoy them at full leisure,
Evermore in richest measure.

"God alone is excellent,
Let up to him our love be sent;
Whose desires are set or bent
On ought else, shall much repent.

"Let us love of heaven receive,
These are joys our hearts will heave,
Higher than we can conceive,
And shall us not fail nor leave.

"When my heart is fullest fraught,
With heaven's love, it shall be caught
To the place it loved and sought,
Which Christ's precious blood hath bought.

"Oh, how frozen is my heart!
Oh, my soul, how dead thou art!
Thou, O God, we may impart,
Vain is human strength and art.

"Oh, my God! for Christ his sake,
Quite from me this dullness take;
Cause me earth's love to forsake,
And of heaven my realm to make.

"Oh, enlighten more my sight,
And dispel my darksome night,
Good Lord, by thy heavenly light,
And thy beams most pure and bright.

"Work of wisdom more desire,
Grant I may, with holy ire,
Slight the world, and me inspire,
With thy love to be on fire!

"This is only my desire,
This doth set my heart on fire,
That I might receive my hire,
With the saints' and angels' quire.

"Oh, my soul, of heavenly birth,
Do thou scorn this basest earth,
Place not here thy joy and mirth,
Where of bliss is greatest dearth.

"From below thy mind remove,
And affect the things above:
Set my heart and fix thy love
Where thou truest joys shalt prove.

"O Lord, glorious, yet most kind,
Thou hast these thoughts put in my mind;
Let me grace increasing find;
Me to thee more firmly bind.

"To God glory, thanks, and praise,
I will render all my days,
Who hath blest me many ways,
Shedding on me gracious rays.

"To me grace, O Father, send;
On thee wholly to depend,
[illegible] ay to thy [illegible]
So let me live, so let me end.

"Now, to the true eternal King,
Not seen with human eye,
Th' immortal, only wise, true God,
Be praise perpetually."

Princess Elizabeth, having finished her education, was introduced at court, and several princes sought her in marriage. Charles IX. of Sweden demanded her in 1609, by a formal embassy, for his son, the celebrated Gustavus Adolphus. This was refused; and Frederick V., Elector Palatine, was accepted by her father, James, not so much because he was a Protestant, as because it was likely to secure him a measure of popularity with his subjects, and to become the means of his extorting money from his Parliament. Her mother, the queen, was not very cordial, urging that she would be stigmatised as "*Goody Palsgrave;*" but Elizabeth, firm in her principles, nobly replied, "I would rather espouse a Protestant Count than a Catholic Emperor."

Assured of her sound principles, Archbishop Abbot promoted, to the utmost of his power, the marriage of the Princess with the Elector, as the means of strengthening the Protestant cause on the continent, and of securing the Protestant succession in Great Britain, in the event of failure of heirs from the Prince Charles. "Frederick arrived in London at the close of the year 1612, and, by a good fortune which rarely attends such marriages, not only became enamoured of the Princess, but in an equal measure captivated her affections. They were married in the banqueting-

house at Whitehall, February 14, 1613." This excellent princess, the "pearl of Britain," as she was called by the Puritans, was, however, destined to be disciplined in the school of adversity, as the means of preparing her for honour, under the direction of a wise and gracious providence.

Frederick returned to his own country, where his excellent consort was received in a manner worthy of her royal birth and amiable character, and several years passed over them with showers of blessings. But on the death of the King of Bohemia, the Elector was chosen as their king by the Bohemians, September 5, 1619; a proceeding very agreeable to all the Protestant powers of Europe, excepting only the King of England; that insincere sovereign being, at the time, in opposition to the wishes of his people, and to his own professed principles of religion, negotiating with the Popish court of Spain for a princess as a wife for his son Charles. James, contrary to the advice of his Privy Council, and in violation of all his professions of regard for the Protestant religion, recommended his son to decline the crown of Bohemia; and this time-serving policy encouraged the newly-elected emperor, a relative of the Spanish monarch, to make war upon the king.

"Several princes of Europe," as a good writer remarks, "gave King James notice of the design, and exhorted him to support the Protestant religion in the empire; but his majesty was deaf to all advice; and for the sake of a Spanish wife for his son, suffered his own daughter, with a numerous family of children, to be sent a begging, and the balance of power to be lost in the empire; for the next summer, the emperor and his allies having conquered the Palatinate, entered Bohemia, and about the middle of November fought the decisive battle of Prague, wherein Frederick's army was entirely routed; his hereditary dominions, which had been the sanctuary of the Protestants in Queen Mary's reign, were given to the Duke of Bavaria, a Papist; the noble library of Heidelburgh was carried

off to the Vatican at Rome, and the elector himself, with his wife and children, forced to fly into Holland, in a starving condition."

From Breslau, the Princess Elizabeth wrote to her father, King James, November 23, 1613; and the following is a translation of her letter, written in French:—

"I will not importune your majesty with a very long letter. The Baron de Dona will not fail to inform your majesty of the calamity which has befallen us, and which has constrained us to quit Prague, and come into this place, where God knows how long we shall remain. Therefore, I most humbly entreat your majesty to have regard to the king and to me, in sending us some assistance; otherwise we shall be altogether ruined. There is only your majesty, besides God, from whom we expect assistance.

"Most humbly do I thank your majesty for the very favourable declaration made regarding the preservation of the Palatinate. I entreat your Majesty most humbly to do the same for us here; and to send us a good assistance to defend us against our enemies; otherwise I know not what will become of us. I beseech, I supplicate your majesty, then, to have compassion on us, and not to abandon the king in the hour in which he has so great need; as for myself, I am resolved not to leave him, for if he shall perish, I also will perish with him. But although this may befall me, I shall never be otherwise than, sire, your majesty's most humble and most obedient daughter and servant,

"ELIZABETH."

Frederick's attachment to his amiable consort was no less constant and ardent. "Believe me," says he, in a letter of a later date, "that I greatly desire to be near you. I have already arranged so that this may be effected. Would to God that we might have a little corner in the world to live contentedly together; that is the whole happiness that I desire."

Princess Elizabeth's "affectionate tenderness of na-

ture was blended with a magnanimity which misfortune could not impair, and a dignified purity of morals and sense of female honour which awed into due respect her numerous admirers; for she was actually beloved by many, even to admiration. The fierce and haughty Christian, Duke of Brunswick, her husband's most warlike ally, constantly wore her glove on his helmet; the celebrated general, Count Thuru, was proud to acknowledge the influence of her charms; and Lord Craven, who was a volunteer in Frederick's service, was devoted to her, and continued her slave, even to the end of her life. She was universally called in the army the 'QUEEN OF HEARTS,' and the soldiers were used to say, that they fought as much for her as for the justice of her husband's cause."

Deprived of his kingdom and of his electorate by this complete overthrow, Frederick sought an asylum for his family. "They were presently driven from Breslau, and having wandered sometime in Silesia, removed into Brandenburgh, and at length settled in Holland, where they were supported more by the beneficence of the house of Nassau, and by the occasional contributions of several persons of rank in England, especially Archbishop Abbott, than from the purse of her father. James contented himself by redoubling his embassies, and by indulging in idle reveries of compassing their restoration to the Palatinate, through the interest with the house of Austria which he expected to found on the projected marriage of his son with the Infanta of Spain. This weakness involved his daughter in the contempt which was properly due only to himself."

Frederick, the ex-king of Bohemia, inspired by the magnanimity of his excellent consort, bore his humiliation with passive heroism. "Both of them," says an anonymous writer of a letter in the "Lansdowne MSS.," "the queen especially, do make all comers to be witnesses of their singular moderation, patience, devotion, and confidence in God; and this I would have you believe, that the world in many ages did

hardly ever see such a pair of that rank; and surely this tribulation shall do them good."

King James, by "his mean and dastardly conduct towards his excellent daughter and her worthy husband, rendered himself contemptible in the eyes of all Protestant Europe." James died, March 27, 1625; and Frederick, after the fall of his patron, Gustavus, King of Sweden, in the battle of Lutzen, died of fever, November 29, 1632. "To the last moment," says Spanheim, "his thoughts dwelt on his heroic consort, who, with unequalled generosity, had braved for him the frowns and persecutions of fortune, and who, in every trial, had administered hope and consolation. In dying he expressed his conviction that the States and Prince Henry would not withdraw their attention from the princess, whom he had consigned to their care; that from Charles I. she would continue to receive proofs of fraternal affection; whilst in him she would merely lose one to whom she had been the dearest object in existence. To his children he left an exhortation to constancy in the Protestant faith, and obedience to their mother. To all his relatives he bequeathed some tender remembrance; but his last thoughts, even his last prayers, were for his Elizabeth."

Elizabeth, now a widow with a large family, remained at the Hague, the States generously continuing the allowance to her as they had granted to Frederick. "She lived in the utmost privacy; her chief employment the education of her children, and her only relaxations of which we hear, an extended correspondence with men celebrated for powers of mind, and for various literary and scientific attainments, occasionally by the amusements of hunting and shooting; in which," it is said, "she much delighted."

Charles I., brother of the suffering, exiled queen, had succeeded his father, in 1625, on the throne of Great Britain. His insincerity in his religious profession has become proverbial, illustrated by his journey to the court of Spain, to procure in marriage a

Popish princess, and by his actually marrying the Catholic Henrietta of France. Elizabeth received but little from her brother, notwithstanding his professed sympathy; but she continued to honour her avowed principles. "She professed the Protestant persuasion without ostentation; but practised it with unalterable firmness of resolution. Her brother Charles, at a moment when her affairs were in a state of the deepest depression, despatched Sir Harry Vane to represent to her the prudence of sending her eldest son to Vienna, to be bred a Catholic, in the view of matching him to a princess of the House of Austria; but she answered, that, rather than take such a step, at once so mean and so wicked, she would put him to death with her own hands." This noble family, however, was the care of Divine Providence during the long exile of twenty-eight years; after which they were restored to their dominions by the treaty of Munster, in 1648. During this period Elizabeth manifested the genuineness and charity of her religious principles by soliciting her brother, Charles I., to admit of a public collection over England for the persecuted Protestant ministers of the Palatinate, as they had been banished their country on account of their faith. The king was induced to grant a brief for the collection; but it was objected to by Archbishop Laud, as reflecting on the Romish church, to which he was well known to incline more than to the doctrines of Protestantism.

Elizabeth continued to reside at the Hague, living on a very limited income, partly granted by the States, and partly allowed by her son Charles, the elector; but her nephew, Charles II., on his restoration, invited her to pass the remainder of her life in England; a proposal which she readily accepted. She arrived in London, May 17, 1661, with Lord Craven, "her inalienable friend," by whom she was conducted to Drury-house; where, by this nobleman's munificence, "she enjoyed all that belonged to a court, except its monotony and insincerity;" and where she died, February 13, 1662, two years after the birth of her

grandson, Prince George, destined by Providence to fill the throne of her royal father.

Sophia, the youngest daughter of this lamented queen, a "princess distinguished by every virtue and every accomplishment," was married to Ernest Augustus, Elector of Hanover; through whom their son, afterwards George I., was declared presumptive heir of the crown of Great Britain, in the last year of King William III. He was born in 1660; created Duke of Cambridge in 1704; and, in 1714, ascended the British throne, on the death of Queen Anne, to the inexpressible joy of all who prized civil and religious liberty, and of all who respected the principles of Protestants.

IV. PRINCESS ELIZABETH,

OF THE RHINE.

DIED, FEBRUARY 11, 1680.

Princess Elizabeth, granddaughter of James I.—Her character by Mr. Lodge—Educated by her grandmother—She rejects Ladislaus, king of Poland—Devotes herself to a single life—Her studies and trials—Her sister Louisa turns Papist, and becomes an abbess—Princess Elizabeth head of a Lutheran abbey—Political economy of Hervorden—Character of her by Miss Benger—Her intercession for the English Quakers, persecuted by Charles II.—Her Christian letter to Robert Barclay—Her letter to her brother Prince Rupert—Her letter to William Penn—His visit to the princess, and description of her manners and piety—Her death—Epitaph on Elizabeth.

PRINCESS ELIZABETH of the Rhine, the eldest daughter of Frederick V., Elector Palatine and King of Bohemia, by Elizabeth, the only daughter of James I., King of England, was born December 26, 1618. This excellent princess was, therefore, British, not by birth. but by descent from one of our sovereigns; and she merits a place in these memoirs on account of her connexion with the royal family of Britain, and because of her extraordinary virtues as a Christian.

Mr. Lodge, in his celebrated "Portraits and Memoirs of the most illustrious Personages of British

History," in the biography of "Elizabeth, Queen of Bohemia," calls this princess, "Abbess of Hervorden, in Westphalia, one of the wisest and most learned women of the age in which she lived, to whom Des Cartes dedicated his 'Principia,' and declared that she was the only person who perfectly comprehended his works, and with whom William Penn frequently conferred on the system of his new colony, and on the principles and doctrines of his sect."

Elizabeth was born at Heidelberg the year preceding her father's elevation to the throne of Bohemia. She was placed—with her elder brother, Charles Louis—under the guardianship of their grandmother, Juliana, at Heidelberg; and she remained under her protection during the perilous trials of Frederick and Elizabeth. Her brother was soon removed to the college at Leyden; and her chief relief, therefore, was in her studies. "The sublime piety of Juliana, and the exemplary goodness of her daughter Catherine, were calculated to awaken sentiments, and to create habits and associations more suitable to the faculties of maturity; and, as might be expected, these peculiarities of situation produced a premature development of character in Elizabeth. On the establishment of the Baron D'Hona in Holland, she was removed to the Hague, where, for the first time within her remembrance, she took her place beneath the paternal roof. Fortunately, the education of her sister Louisa had, in many respects, corresponded with her own," under a lady, named Ketler, who had instilled into her mind strict Protestant principles, which at first she professed as the doctrines of Christ; but from which she apostatized, and became a Roman Catholic.

Elizabeth became the subject of a matrimonial treaty contrary to her inclinations, when she was about twenty-two years of age, with Ladislaus, King of Poland, encouraged by her uncle, Charles I.; but it was broken off, on account of religious differences. This princess, having been much separated from her mother, imagined that she was excluded from her

affections; but the "firmness with which she resisted every overture that implied a compromise of her religious principles, completely won her mother's esteem; nor does she appear to have objected to her daughter's subsequent declaration, that she had devoted herself to a single state. In reality, a distant resource was presented to her in the abbey of Hervorden, or Herford, of which her kinswoman, Louisa, sister of the Duke of Deux-ponts, was the reigning abbess; after whose demise, it was reasonable to suppose, that her charge might devolve on another member of the Palatinate family.

Elizabeth entered with astonishing ardour into the metaphysics of Des Cartes, at the persuasion of the accomplished Baron D'Hona. But whatever satisfaction the princess derived from the writings of Des Cartes, she tasted far more delight in his society and friendship. Faithful to his pupil, Des Cartes made a generous, though unsuccessful, attempt to procure for her a permanent asylum with Christina, Queen of Sweden, who, like Elizabeth, professed to be his disciple. But the untimely death of that philosopher prevented his offering further proof of friendship. For a considerable period Elizabeth had no settled home; her sister Sophia was married, in 1658, to Ernest Augustus, the young Bishop of Osnaburg, descended from a junior branch of the house of Brunswick; and the same year her sister Louisa, by the wiles and contrivances of the Romish priests, was induced to make an "abjuration of heresy, and seek admission to the Catholic church."

Louisa had withdrawn from the Hague under some dishonourable imputations; she repaired to Antwerp, where the bishop received her into the Romish communion, and introduced her into a convent as an asylum. She proceeded to Rouen, where she met her brother Edward, who conducted her to the convent of Chaillot. In this retreat she was visited by the first personages in France; and "from that period the destiny of Louisa was completely changed, and, in professing poverty and mortification, she arrived at honour and pre-eminence. The king and court showered on her

distinguished favours; and she was finally created Abbess of Maubisson, almost at the same time that her sister Elizabeth obtained the quiet, unostentatious independence, to which she had so long aspired, in the Lutheran abbey of Hervorden."

Princess Elizabeth entered upon her new charge in 1667; and by this promotion she "acquired a certain political dignity, and became, nominally, a member of the German empire: she was authorized to send a deputy to the diet, and required to furnish one horseman and six foot soldiers to the imperial forces. She presided in a court of justice, and exercised her mild and salutary authority over some seven thousand persons, including the imperial town of Hervorden, and the villages adjacent. Of so small a territory the revenue was necessarily limited; but, by the wise economy of Elizabeth, it was rendered adequate to the exercise of humanity and even beneficence."

Miss Benger remarks:—"In a remote corner of Westphalia, surrounded by rude, ignorant boors, and their simple, unpolished wives, was the refined, the highly-cultivated Elizabeth destined to close her existence. It was here that, for the first time in her life, she possessed a home; and gratefully exercised the privilege so long coveted—to relieve distress. A few conversible beings were collected beneath her roof, and a colony of unfortunate persons were soon attracted to Westphalia by the fame of her beneficence. Among these were several of the primitive Friends, or Quietists, with their master, Labbadie, whose gentle sect, nearly coeval with that of Fox and Penn, had arisen in Holland on the subsiding of the Arminian controversy; and, to minds of a contemplative cast, certainly presented powerful attractions.

"The protection which Elizabeth afforded to the Quietists, gave offence to the Emperor Leopold, who, in the spirit of his fathers, decreed their expulsion from Hervorden; yet this princess scrupled not to receive, with the most frank cordiality, William Penn and his travelling companions, who, during a religious progress through Germany, visited her castle, and were

delighted with their reception. Several of her female companions were equally impressed by his conversation. They had many private conferences, and Elizabeth, who still retained the polished manners of her mother's court, once said to him,—'I read in my library, that the gospel was first brought out of England into Germany by the English; now it is come again.' At parting, she said, 'Let me desire you to remember me, though I live at this distance; and should you never see me more, I thank you for this time; and be assured, though my situation subjects me to divers temptations, yet my soul hath strong desires after the best things.' At this moment she became visibly agitated; and, laying her hand on her breast, exclaimed, 'I cannot say what I would! I feel far more than I can express!' From this period, Elizabeth continued to correspond with Penn, and always in the same tone of confiding friendship."

Persecution "for righteousness' sake" was endured, not only in Germany, under the Emperor Leopold, but most grievously in England and Scotland, under Charles II. Many of the Quakers perished in different prisons during that reign; but some were liberated by the influence of the Princess Elizabeth of the Rhine! Rupert, one of her brothers, resided in the court of his cousin Charles II.; and she, having been visited by some of the English Quakers, at their request she wrote to her brother to become the intercessor for the persecuted "Friends." Among others, Robert Barclay visited this princess; and, on his return to England, finding his father, David Barclay, and many more, imprisoned in Scotland, he petitioned the king for their liberation, and "wrote to the Princess Elizabeth," as remarked by John Barclay in his "Diary of Alexander Jaffray, Provost of Aberdeen," "and by her reply, which he received while he was still in London, it is clear she had already endeavoured to interest her brother, the Prince Rupert, to use his influence for the liberation of the whole number, but especially marking out *David Barclay* to notice, *his wife* standing in the

relation of third cousin to the princess. Her letter, which opens a correspondence that subsisted between these eminent characters till death, is remarkable for its Christian simplicity."

That truly Christian letter, which will illustrate both the character of the Princess and the spirit of the times, is as follows:—

"July 21—31, 1676.

"My dear Friend in our Saviour Jesus Christ,—I have received your letter, dated the 24th of June, this day; and since I am pressed to take this opportunity to make a certain address unto your brother, Benjamin Furley, I must give you this abrupt answer.

"Your memory is dear to me—so are your lives and exhortations very necessary. I confess myself still spiritually very poor and naked: all my happiness is, I do know I am so; and whatever I have studied or learned heretofore, is but dirt in comparison to the true knowledge of Christ. I confess also my infidelity to this light heretofore, by suffering myself to be conducted by false, politic lights. Now, that I have sometimes a small glimpse of the true light, I do not attend to it as I should, being drawn away by the works of my calling, which must be done; and, as your swift English hounds, I often overrun my scent, being called back when it is too late.

"Let not this make you less earnest in your prayers for me: you see I need them. Your letters will always be welcome to me, so will your friends, if any please to visit me.

"I should admire God's providence, *if my brother could be a means of releasing your father and forty men in Scotland;* having promised to do his best, I know he will perform it—he has ever been true to his word.—And you shall find me, with the grace of our Lord, a true friend, "ELIZABETH.

"P.S. The Princess of Hornes sends her most hearty commendations."

David Barclay was released by these means; but

Robert had not long returned to his native country and the bosom of his family, when he was himself apprehended, with several others, while they were attending their meeting for worship at Aberdeen. His commitment was on the 7th of November; and by the next month, the news of his confinement reached his friend, the Princess Elizabeth, probably with some circumstances of exaggeration, as appears from the following letter from her to her brother, the Prince Rupert:—

"Herford, December 19th, 1676.

"Dear Brother,—I have written to you some months ago, by Robert Barclay, who passed this way, and, hearing I was your sister desired to speak with me. *I knew him to be a Quaker by his hat*, and took occasion to inform myself of all their opinions; and finding they were *submiss* to the magistrates in real, omitting the ceremonial, I wished in my heart the king might have many such subjects. And since, I have heard that, notwithstanding his majesty's gracious letter on his behalf to the Council of Scotland, he has been clapped up in prison with the rest of his friends; and they threaten to hang them, at least those they call preachers among them, unless they subscribe their own banishment, and this upon a law made against other sects, that appeared armed for the maintenance of their liberty;—which goes directly against the principles of those who are ready to suffer all that can be inflicted, and still love and pray for their enemies!

"Therefore, dear brother, if you can do anything to prevent their destruction, I doubt not but you would do an action acceptable to God Almighty, and conducive to the service of your royal Master.

"I care not, though his majesty see my letter; it is written no less out of an humble affection for him, than in a sensible compassion of the innocent sufferers. You will act herein according to your own discretion, and, I beseech you, still consider me as yours,—ELIZABETH."

This noble-minded princess having rendered such service to the persecuted Friends in England, and acquired such fame for wisdom, benevolence, and piety, William

Penn was induced to seek her acquaintance, when travelling on the continent. He therefore wrote twice to her, as the following letter from her acknowledges :—

"Herford, 2nd of May, 1677. This, Friend, will tell you that both your letters were very acceptable, together with your wishes for my obtaining those virtues which may make me a worthy follower of our great King and Saviour, Jesus Christ. What I have done for his true disciples, is not so much as a cup of cold water: it affords them no refreshment; neither did I expect any fruit of my letter to the Duchess of Lauderdale, as I have expressed at the same time unto Benjamin Furley. But since Robert Barclay desired I should write it, I could not refuse him, nor omit to do anything that was judged conducing to his liberty, though it should expose me to the derision of the world. But this a mere moral man can reach at: the true inward graces are yet wanting in Your affectionate friend,

"ELIZABETH."

William Penn arrived at Herford, June 9, 1677, and held several conferences with the Princess, and religious meetings in her apartments ; and he thus describes her circumstances and character ;—" Herford. This is the city where the Princess Elizabeth Palatine of the Rhine hath her court ; whom, and the Countess [of Hornes] in company with her, it was especially upon us to visit; and that upon several accounts. First, in that they are persons seeking after the best things. Secondly, in that they are actually lovers and favourers of those that separate themselves from the world for righteousness' sake.

"The chief diversion of the Princess, next the air, was knitting. She had a small territory which she governed ; on every last day of the week she sat in judgment, to hear and determine causes. Her patience, justice, and mercy were admirable, frequently remitting forefeitures, where the party was poor or meritorious. She tempered her discourses with religion, and strangely drew the contending parties to submission or concord, by her power of persuasion. She was greatly beloved

by her own subjects, and also by many persons of learning and virtue, not resident in her own dominions; for she patronised men of this character, whatever might be their country, or their religious persuasion.

"The meekness and humility of the princess appeared to me extraordinary. She did not consider the quality, but the merit of the people she entertained. Did she hear of a retired man, seeking after the knowledge of a better world, she was sure to set him down in the catalogue of her charity, if he wanted it. I have casually seen, I believe, fifty tokens of her benevolence, sealed and directed to the several poor subjects of her bounty, whose distance prevented them being perfectly known to her. Thus, though she kept no sumptuous table in her own court, she spread the tables of the poor in their solitary cells, breaking bread to virtuous pilgrims, according to their want and her ability.

"She was abstemious in her living; and, in apparel, void of all vain ornaments. I must needs say, that her mind had a noble prospect: her eye was to a better and more lasting inheritance than can be found below. This made her not overrate the honours of her station, or the learning of the schools, of which she was an excellent judge. Being once at Hamburgh, a religious person, whom she went to see for religion's sake, remarked to her, that it was too great an honour for him, that a visitant of her quality, who was allied to so many great kings and princes of this world, should come under his roof; to whom she humbly replied, 'If they were religious as well as great, it would be an honour indeed, but if you knew what that greatness is as well as I do, you would value it less.'

"After a religious meeting which we had in her chamber, she was much affected, and said, 'It is a hard thing to be faithful to what one knows. O, the way is strait! I am afraid I am not weighty enough in my spirit to walk in it!' She once withdrew, on purpose to give her servants, who were religiously disposed, the liberty of discoursing with us, that they might more freely put what questions of conscience they desired to

be satisfied in. Sometimes she suffered both them and the poorest persons of her town, to sit by her in her own chamber, where we had two meetings."

Penn, from this period, continued his correspondence with Elizabeth; and her letters to him indicate the same delightful spirit of confiding friendship. She survived his visit about three years, dying, greatly lamented, February 11, 1680; and "the Latin epitaph, which still remains in the church of Hervorden, is almost the only historical record of the intellectual, the virtuous, the noble-minded Elizabeth."

D, O, M, S.
H. S. E.
Her Serene Highness and Abbess of Hervord,
ELIZABETH.
Sprung from the race of the Electors Palatine,
And the Royal Family of England,
She bore a mind truly royal,
That, amidst all the reverses of fortune,
It remained unconquered.
By her constancy and greatness of soul,
By her singular prudence in the conduct of life,
By her uncommon attainments in knowledge,
By learning far above her sex,
By the respect of Kings, and the friendship of the Illustrious,
By the correspondence and the admiring tribute of the Learned,
By the united regard and applause
Of the whole Christian world,
But chiefly by her own admirable virtue,
She attached undying honour to her name.

She was born in the year 1618, on the 26th day of December,
She died on the 11th February, in the year 1680:
She lived 62 years, two months, and sixteen days,
And reigned twelve years, ten months, and two days.

PRINCESS AMELIA.

DIED NOVEMBER 2, 1810.

Princess Amelia daughter of George III.—Her long affliction—Her pious resignation—Religious instruction by the king—Tes

timony of an attendant—Sorrow of the king and queen, at her illness—She presents a mourning ring to her father—Her death —Derangement of George III.—Poem on the death of the princess.

Princess Amelia was the youngest daughter of his majesty, King George III. Her royal highness was born August 7, 1783, and died when little more than twenty-seven years of age, November 7, 1810, at Windsor. This amiable princess had long been afflicted with an incurable disease, through which she was a great sufferer; but her attendants testify that her patience was uncomplaining and exemplary, and her resignation as became a Christian, while she looked forward to her dissolution in a spirit of devotion, with hope of eternal life, through our Lord Jesus Christ.

His majesty not only visited his dying daughter, but directed her attention to those saving doctrines of the gospel, which he is believed to have received chiefly through conversation with the "pious Lord Darkmouth," and by which only a sinner can receive consolation. A gentleman in the habit of official attendance upon the Princess Amelia said, on that occasion:—

"His majesty speaks to his daughter of the only hope of a sinner being in the blood and righteousness of Jesus Christ. He examines her as to the integrity and strength of that hope in her own soul. The princess listens with calmness and delight to the conversation of her venerable parent, and replies to his questions in a very affectionate and serious manner.

"If you were present at one of these interviews, you would acknowledge with joy that the gospel is preached in a palace, and that under highly affecting circumstances. Nothing can be more striking than the sight of the king, aged and nearly blind, bending over the couch on which the princess lies, and speaking to her about salvation through Christ, as a matter far more interesting to them both than the highest privileges and most exalted pomps of royalty."

Their majesties, the king and queen, always distinguished by their parental affection, suffered all those pangs which, under such circumstances, parents only

can feel. They beheld, with inexpressible grief, the certain advances of dissolution, for which, indeed, the princess herself prayed.

Princess Amelia was greatly beloved by all the members of the royal family, on account of her amiable and endearing manners, her invariable attachment, and agreeable temper; so that her death, though it had been long expected, plunged them all into deep sorrow and sincere mourning.

Little incidents often serve to illustrate individual characters; and the following is recorded of this lamented princess, which will be deemed truly affecting. Supposing, on or about the 20th of October, that her departure was very near, she commanded a jeweller to prepare, after her directions, a mourning ring, and to bring it before three o'clock the next day. This was the hour at which she was daily visited by her royal father. The king came at three, as usual, and held out his hand to the princess, who put the ring on his finger without uttering a word. It contained a lock of her hair, and bore this inscription—"Remember me, when I am gone." The king, it was said, never recovered the shock given to his feelings by this scene; and, on the 25th of October, he was pronounced in a state of manifest derangement!

These visitations in the royal family of Great Britain were regarded and improved by many sincere Christians as national calamities; and, among the various poetical effusions which were published on the occasion, the following is selected, from the pen of the Rev. Dr. Collyer:—

"ON THE DEATH OF THE PRINCESS AMELIA, AND THE ILLNESS OF THE KING.

"WHAT sounds of joy can Britain hear,
Where low in death Amelia lies?
What foreign storm can call her fear
From fate careering in the skies?

"In vain may Gallia's tyrant boast;
She heeds no more his idle threat;
And Wellington's victorious host
But mingles joy with her regret.

"Her valiant sons have drawn the sword,
And conquest on their side appears;
But, till her patriot king's restored,
She can but thank them with her tears!

"Around Amelia's royal hearse,
No feigning, heartless mourner weeps;
No hireling hand shall write the verse
Upon the tomb where greatness sleeps!

"A nation feels the monarch's grief,—
A princess dead, the country mourns;
Nor can Britannia find relief,
Till to her Sovereign health returns.

"Behold, we bow beneath the rod—
The nation weeps, but not despairs;
Succour must come from thee, O God!
Our sins forgive, accept our prayers!
W. B. C."

VI. PRINCESS CHARLOTTE OF WALES.

DIED NOVEMBER 6, 1817.

Princess Charlotte daughter of George IV.—Care of her mother—Instructed by Lady Elgin—She learns Dr. Watts's "Divine Songs"—Her affection for her grandfather, George III.—Bishop Porteus's opinion of the princess—Her preceptress, Lady de Clifford—Her preceptor, Dr. Nott—Her studies—The king directs her in theology—Acquirements of the princess—Difference between her parents—She is separated from her mother—Dislikes the fashionable world—Foreign royal visitors in England—Prince Leopold—He marries the princess—His family—His character—The "honey-moon"—Claremont House—Kindness and piety of the princess—Her selection of a book of psalms and hymns for Esher church—Her favourite hymn—Denial of her request for the attendance of her mother—Confinement of the princess—Her resignation—Her death—Public sorrow—Funeral sermons—Extract of Rev. R. Hall's—Princess's inquiry as to an easy death-bed—The princess and Mary Bewlay—The princess and dissenting ministers—Elegy on the Princess Charlotte.

PRINCESS CHARLOTTE AUGUSTA, whose unexpected and premature death, in her *twenty-first* year, involved the whole nation in sorrow and mourning, was the daughter of George, Prince of Wales, afterwards King George IV. Her mother was Caroline Amelia Augusta, second daughter of the Duke of Brunswick, by Augusta, the eldest sister of his Majesty George III. The Prince

of Wales was married April 6, 1795, and the Princess Charlotte was born January 7, 1796, at Carlton House, Westminster.

Princess Charlotte passed her early years under the care of her illustrious mother, whom she usually accompanied in her carriage, sitting on her knee, or standing upon a stool, when her smiling, healthful, and intelligent countenance universally delighted those who saw her. At this period, the infant princess was under the instruction of the pious Lady Elgin, who took peculiar pains in the formation of her mind, and in the government of her temper, which was naturally quick and impetuous. When, therefore, she perceived indications of this passion rising in her illustrious pupil, her ladyship used to write a short prayer suited to the occasion, and hand it to her royal highness to peruse, and adopt as her own. This was beneficial; for, after she had grown up, the princess mentioned with evident satisfaction, her obligations to her earliest instructor, especially as that lady first led her mind to the "Divine Songs" of Dr. Watts, which had formed, likewise, a part of the juvenile studies of her royal grandfather.

Princess Charlotte's infantile sensibility will appear evident from the following circumstance. When she was but five years old, hearing of his majesty being fired at by Hatfield, her resentment was immediately enkindled, till she was informed that the poor man was found to be insane; and then her feelings vented themselves in tears of joy for her royal grandfather's deliverance, and of pity for the wretched maniac.

Lady Elgin, it is believed, did not labour in vain, in her endeavours to benefit her royal pupil: this will appear manifest from the testimony to her serious and amiable disposition in her sixth year, as given by Dr. Porteus, then bishop of London. That excellent prelate says, "Yesterday, the 6th of August, 1801, I passed a very pleasant day at Shrewsbury House, near Shooter's Hill, the residence of the Princess Charlotte of Wales. The day was fine, the prospect extensive and beautiful, taking in a large reach of the Thames, which was covered

with vessels of various sizes and descriptions. We saw a good deal of the young princess; she is a most captivating and engaging child, and, considering the high station she may hereafter fill, a most interesting and important one. She repeated to me several of her hymns with great correctness and propriety; and, on being told that when she went to South End, in Essex (as she afterwards did, for the benefit of sea-bathing), she would then be in my diocese, she fell down on her knees, and begged my blessing. I gave it to her with all my heart, and with my earnest secret prayers to God, that she might adorn her illustrious station with every Christian grace; and that, if ever she became the queen of this truly great and glorious country, she might be the means of diffusing virtue, piety, and happiness, through every part of her dominions."

Lady de Clifford succeeded Lady Elgin, as the preceptress of the princess, in 1807, when she was taken from her mother; and when her royal highness was introduced to court, the Duchess of Leeds succeeded Lady de Clifford, who was advanced in years. His majesty had placed the princess under the superintendence of Dr. Fisher, then bishop of Exeter, but afterwards of Salisbury, and one of the vice-presidents of the British and Foreign Bible Society; and Dr. Nott was appointed sub-preceptor. His lordship selected a suitable library for her royal highness; and under his superintendence, she was led through a regular course of study, particularly in English history, and grounded in the principles of the Protestant religion, as an important object for one expected to fill the throne of Great Britain.

Her royal grandfather is believed to have been the chief director of the studies of the princess in theology and the knowledge of the Scriptures; and it is well known, to those who witnessed his conversation with his own dear Amelia, during her protracted illness, and on the bed of death, that scarcely any parent was more capable of imparting such instruction, with tenderness and affection.

Princess Charlotte's education, however, was neither

contracted nor superficial: to her own language, she added, at least, the knowledge of the French, Italian, and German. She was not unacquainted with the classics; nor was she uninformed on any branch of general literature. To these solid acquirements, were added the lighter accomplishments of poetry, music, and drawing, in all which she displayed considerable taste, and found in them the most rational amusement. On the harp and piano-forte, she acquired a brilliant execution; and her voice, though not powerful, was sweet, and well modulated. Her royal and venerable grandfather, who was no mean judge in music, used to listen to her with delight; nor was she less gratified by his attention, for the affection was reciprocal and intense.

Princess Charlotte was placed in a situation of peculiar embarrassment by the unhappy difference between her royal parents. She leaned to her fond and tender mother, considering her as a woman who had been grievously injured, and in this feeling she had the sympathies of the great body of the nation.

In August, 1814, her royal highness the Princess Charlotte and her mother were separated, as it appeared, never again to meet on earth, and the Princess of Wales, designing to beguile her sorrows in foreign travels, left England. To the last, however, a correspondence was kept up between them, in which the daughter maintained the most tender affection to her beloved mother, without violating her duty to her royal father.

Her royal highness, at a very early period, turned her back upon the fashionable world; but this did not originate in any want of capacity to enjoy it; for when the Princess Charlotte was publicly introduced at court, at the queen's drawing-room, her mother not being permitted to attend, the elegance of her dress and appearance attracted much notice; by which it was considered that she displayed a highly elegant taste.

In May, 1815, when our country was honoured with the presence of several crowned heads, the Prince of

Orange, who was with them, paid particular attentions to the Princess Charlotte, and was recommended to her from the highest authority as a companion for life; but he was not "the man of her heart," and her royal highness had met with many circumstances that warned her against alliances of that nature, founded in political convenience. Her early favourite, Dr. Watts, had probably taught her, that to make the marriage state a happy one—

> "Two kindest souls alone must meet;
> 'Tis friendship makes the bondage sweet,
> And feeds their mutual loves."

Among the illustrious visitors referred to, was also the Prince of Saxe-Coburg, who was the bearer of a letter to her royal highness from her cousin, the late Duke of Brunswick-Oels. She now, for the first time, saw the man in whose company she thought she could be happy, and invited him to make one in her tea-parties at Warwick-house, which was then her residence. The Prince was equally charmed with the person and manners of the Princess, and lost no time in soliciting the approbation of her royal father, and an intimacy commenced on the most honourable principles, and with the highest sanction.

Prince Leopold, having secured his interest with the princess and her royal father, returned back to the continent with the other illustrious visitors; but in the beginning of 1816, his serene highness very readily accepted an invitation to return, and landed at Dover, February 20th. Soon after arriving in town, he waited on the Prince Regent, at Brighton, where he remained some time. On the 29th of March, he was naturalized by act of Parliament, and, at the same time, embraced every opportunity of improving himself in the English language, that he might no longer appear a foreigner; and after all the necessary preparations had been made, they were married with great splendour, at Carlton-house, by the Archbishop of Canterbury, on the 2nd of the following May.

Never did a royal marriage meet with more universal

approbation. Parliament, therefore, readily settled a princely income on the royal couple of £50,000 per annum jointly, secured to the survivor; £10,000 per annum for the princess's privy purse; Claremont-house for their residence; and £60,000 for furniture to begin with in their domestic economy.

His Serene Highness Leopold George Frederick, Prince of Coburg, &c., was the son of Francis Frederick Anthony, Prince of Coburg, Field-Marshal and Commander-in-Chief of the Austrian armies, in parts of the French revolutionary war; but who died in 1806, as is reported, of a broken heart, after his castle had been stormed and taken by the enemy. This prince married the pious Augusta Caroline Sophia, daughter of Henry, twenty-fourth count of Reuss d'Abersdorf, by whom he had nine children, of whom one was Prince Leopold, born December 16, 1790; about *five* years before our Princess Charlotte.

Prince Leopold's character, previously to his residence in England, was held in high estimation; and on proposing the liberal establishment for him, the Earl of Liverpool gave this testimony in his favour in the House of Lords:—"I can assure your lordships, there is but one sentiment on the continent of Europe with reference to his personal merit. I speak this with a knowledge, not only of the illustrious family to which he is connected by blood, but I speak it with respect to *all* persons in Europe—to those who possess high rank—to those below him—to all who had the honour of his acquaintance, and who all agree in opinion as to his excellent conduct and character."

Though this princely couple were married with a splendour suitable to their rank, and with the most general and public testimonies of the nation's approbation and joy, they returned immediately after the ceremony to the Duke of York's residence, at Oatlands, to keep what is familiarly called the "honeymoon," in complete retirement, attended only by two servants. It is, however, greatly to the honour of that illustrious pair, that their affection did not terminate

with the moon; but continued with unabating, and, indeed, with increasing fervour, till they were at last parted by what some are apt to call "the cruel hand of death."

Claremont House, Esher, near Kingston-upon-Thames, having been purchased for the residence of the prince and princess, they soon removed thither; but an aged woman, who had resided at the lodge, and kept a little school while the premises were unoccupied, became alarmed under the idea of being dispossessed. But she was ignorant of the character of the Princess Charlotte: she found in her royal highness a benefactress and a friend, who not only allowed her to remain, but, finding the poor woman possessed great regard for the Bible, and that her own was a small one, with print inconvenient for her declining sight, made her a present of a large Bible, writing her name in it, and that also of the royal and amiable donor.

When the royal pair first went to reside at Claremont, both having been religiously instructed in their early years, they determined on paying a manifest respect to the Sabbath and to public worship. They accordingly attended on Sunday mornings at the parish church at Esher, until multitudes of Sabbath-breakers, from mere curiosity, flocked to the church to gaze at the royal personages rather than to worship God; they, therefore, had an apartment fitted up in their own residence for public worship, the servants attending the church in the afternoon, as they frequently did themselves.

While the royal pair attended the public service at Esher church, her royal highness introduced a book of psalms and hymns, adapted to the tunes by Mozart, Pleyel, and other celebrated German composers, in compliment to her illustrious husband; and the following hymn is copied from that book. It will, doubtless, be read with a melancholy pleasure by many, as being transcribed from a copy of the book belonging to her royal highness, *she having marked with her pen under*

the last line of the first verse, expressive, it may be believed, of her own devotional feelings, and her conviction of herself needing the grace of the Holy Spirit:—

"Holy Ghost, inspire our praises,
 Shed abroad a Saviour's love;
While we chaunt the name of Jesus,
 Deign on every heart to move.

"Source of sweetest consolation,
 Breathe thy peace on all below;
Bless, oh, bless this congregation,
 Bid our hearts with influence flow.

"Hail, ye spirits, bright and glorious,
 High exalted round the throne;
Now, with you we join in chorus,
 And your Lord we call our own.

"God to us his Son hath given;
 Saints your noblest anthems raise;
All on earth, and all in heaven,
 Shout the great Jehovah's praise."

Princess Charlotte's conjugal affection was most exemplary; she was a paragon of domestic virtues; and her conduct was a living rebuke of the irregularities exhibited by the generality of the higher classes at that period, especially the court of her royal father, the Prince Regent.

Her royal highness looked forward to her approaching confinement, as did the whole nation, with the liveliest interest; and every preparation was made which human precaution could provide. She experienced, however, one distressing denial of her request: it was that of her nearest female relation to whom ladies in her situation usually and naturally look for advice and comfort; the thing was declared "impossible," as the highest personage in the kingdom would not grant permission! Her royal highness, therefore, chose to have no other except the ladies of her household, of whom Lady Thynne and Mrs. Campbell were with her when she died! Mrs. Griffiths, an experienced nurse of *twenty-nine* years' practice in the highest circles, was five weeks in attendance upon the princess; and Sir Richard Crofts, a gentleman of the greatest professional

skill, with Drs. Baillie and Sims, eminent physicians, were engaged.

Her royal highness was delivered of a still-born male child, at *nine* o'clock at night, November 5th; and on learning her disappointment, as the medical attendants tried in vain to produce resuscitation, the pious princess cheerfully acquiesced, saying, "It is the will of God!" And in expressing her gratitude to her immediate attendants, especially to Sir Richard, she said, "God bless you! I thank you for all your attentions!"

Prince Leopold, and Drs. Baillie and Sims, retired to an adjoining apartment for some repose, as all things appeared to be favourable, leaving Mrs. Griffiths and Sir Richard Crofts in attendance; but in the act of administering some gruel, about twelve o'clock, the latter perceived symptoms of alarm. The physicians were immediately recalled, and Prince Leopold resumed, by the bedside of his princess, his

"Post of observation,
Darker every hour,"—

concealing, as much as possible, his extreme anxiety and grief; but her royal highness fixed her eyes upon him, frequently extending her hands to meet the embrace of his, continuing sensible to the last. Within a few minutes of her departure, she inquired of her medical attendants, "Is there any danger?" when they requested her to compose herself; after which, "she breathed a gentle sigh and expired," about half-past two o'clock in the morning of November 6, 1817, before she had completed the *twenty-first* year of her age!

Prince Leopold's grief for such irreparable losses was as sincere as it was extreme; but he was sustained while lamenting his beloved princess, by the prayers of the whole British churches. Consternation seized all classes throughout the United Kingdom on the announcement of the melancholy event, and the whole nation was filled with sorrow and mourning. No pen can at all adequately describe the universal lamentation

at this national calamity; and the ministers of religion among all denominations of Christians, prompted by the prevailing sympathy, preached funeral sermons for her royal highness. Many of those discourses were published by particular request, exhibiting the purest principles of piety, sympathy, and patriotism. The following extract is from that by the "prince of British preachers," the late Robert Hall:—

"Providence conveys its most impressive lessons by clothing the abstractions of religion in the realities of life. It is thus that Providence is addressing us at the present moment; and, if we are wise, we shall convert the melancholy event before us, not to the purposes of political speculation, fruitless conjecture, or anxious foreboding, but (what is infinitely better) to a profound consideration of the hand of God; and then, though we may be at a loss to explore the reason of his conduct, we shall be at none to improve it.

"Criminal as it is always not to mark the footsteps of Deity, the guilt of such neglect is greatly aggravated when he comes forth from his place to execute his judgments and display his wrath—when he is pleased, as at present, to extinguish in an instant the hopes of a nation, to clothe the throne in sackcloth, and involve a kingdom in mourning. Whatever the imagination can combine in an example of the uncertainty of life, the frailty of youth, the evanescence of beauty, and the nothingness of worldly greatness, in its highest state of elevation, is exhibited in this awful event in its full dimensions.

"The first particular which strikes the attention in this solemn visitation is the rank of the illustrious personage, who appears to have been placed on the pinnacle of society for the express purpose of rendering her fall the more conspicuous, and of convincing as many as are susceptible of conviction, that *man at his best estate is altogether vanity.* The Deity himself adorned the victim with his own hands, accumulating upon her all the decorations and ornaments best adapted to render her the object of universal admira-

tion. He permitted her to touch whatever this sublunary scene presents the most attractive and alluring, but to grasp nothing; and after conducting her to an eminence, whence she could survey all the glories of empire as her destined possession, closed her eyes in death!

"This illustrious princess, while she lived, concentred in herself whatever distinguishes the higher orders of society, and may now be considered as addressing them from the tomb. Born to inherit the most illustrious monarchy in the world, and united at an early period to the object of her choice, whose virtues amply justified her preference, she enjoyed (what is not always the privilege of that rank), the highest connubial felicity, and had the prospect of combining all the tranquil enjoyments of private life with the splendour of a royal station. Placed on the summit of society, to her every eye was turned, in her every hope was centred, and nothing was wanted to complete her felicity except perpetuity. To a grandeur of mind suited to her royal birth and lofty destination, she joined an exquisite taste for the beauties of nature and the charms of retirement, where, far from the gaze of the multitude, and the frivolous agitations of fashionable life, she employed her hours in visiting, with her distinguished consort, the cottages of the poor, in improving her virtues, in perfecting her reason, and acquiring the knowledge best adapted to qualify her for the possession of power, and the cares of empire. One thing only was wanting to render our satisfaction complete, in the prospect of the accession of such a princess; it was, that she might become the living mother of children.

"The long wished-for moment at length arrived; but, alas! the event anticipated with such eagerness will form the most melancholy part of our history.

"It is no reflection on this amiable princess to suppose, that in her early dawn, with the *dew of her youth* so fresh upon her, she anticipated a long series of years, and expected to be led through successive scenes

of enchantment, rising above each other in fascination and beauty. We fondly hoped that a life so inestimable would be protracted to a distant period, and that, after diffusing the blessings of a just and enlightened administration, and being surrounded by a numerous progeny, she would gradually, in a good old age, sink under the horizon, amidst the embraces of her family, and the benedictions of her country. But, alas! these delightful visions are fled, and what do we behold in their room, but the funeral pall and shroud,—a palace in mourning,—a nation in tears, and the shadow of death settled over both like a cloud! Oh, the unspeakable vanity of human hopes!—the incurable blindness of man to futurity!—ever doomed to grasp at shadows,—to seize with avidity what turns to dust and ashes in his hand, *to sow the wind and reap the whirlwind.*

"How must the heart of the royal parent be torn with anguish on this occasion! Deprived of a daughter who combined every quality suited to engage affection and elevate his hopes; an only child, the heir of his throne; and doomed apparently to behold the sceptre pass from his posterity into other hands; his sorrow must be such as words are inadequate to portray. Nor is it possible to withhold our tender sympathy from the unhappy mother, who, in addition to the wounds she has received by the loss of her nearest relations, and by still more trying vicissitudes, has witnessed the extinction of her last hope in the sudden removal of one in whose bosom she might naturally hope to repose her griefs, and find a peaceful haven from the storms of life and the tossings of the ocean. But, above all, the illustrious consort of this lamented princess is entitled to the deepest commiseration. How mysterious are the ways of Providence in rendering the virtues of this distinguished personage the source of his greatest trials! By these he merited the distinction to which monarchs aspired in vain; and by these he exposed himself to a reverse of fortune, the severity of which can only be adequately estimated by this illustrious

mourner. These virtues, however, will not be permitted to lose their reward. They will find it in the grateful attachment of the British nation, in. the remembrance of his having contributed the principal share to the happiness of the most amiable and exalted of women, and, above all, we humbly hope, when the agitations of time shall cease, in a reunion with the object of his attachment, before the presence of Him who will *wipe every tear from the eye!*"

Numerous anecdotes illustrative of the piety, charity, and condescension of this lamented princess, are related of her royal highness. From among these the following are selected as peculiarly interesting:—

THE PRINCESS CHARLOTTE'S INQUIRY CONCERNING AN EASY DEATH-BED.

The Rev. Mr. W—, late of London, applied to the princess to save the life of a criminal, under sentence of death, for whom his feelings were particularly interested. Her royal highness objected, that she had not been in the habit of soliciting favours from the government; but as the life of a fellow-creature was at stake, on his representation she would certainly make the application. A short time afterwards he waited on her royal highness to inquire if she had succeeded; on which occasion, after answering the inquiry, she thus addressed him:—"Sir, I understand you are a clergyman?" "Yes, madam, of the Church of England." "Permit me to ask your opinion, sir, what it is that can make a death-bed easy?" Mr. W. was startled at so serious a question from a young and blooming female of so high rank, and modestly expressed his surprise that she should consult him, when she had access to many much more capable of answering the inquiry. She replied, she had proposed it to *many*, and wished to collect various opinions on that important subject. Mr. W— then felt it his duty to be explicit, and affectionately recommended her to the study of the Scriptures, which, as he stated, uniformly represent faith in the Lord Jesus Christ as the only

means "to make a death-bed easy." "Ah," said she, bursting into tears, "that is what my grandfather has often told me; but then he used to add, that beside reading the Bible, I must pray for the Holy Spirit to make me understand its meaning."

Her royal highness then related the pains taken to instruct her in her infant years; and particularly mentioned her obligations to Lady Elgin, for introducing to her Dr. Watts's "Divine Songs," all which she had learnt by heart. In the conclusion of this interesting conversation, her royal highness begged the clergyman to remember her in his prayers. "That," Mr. W— replied, "he always considered as a duty, and it would be no less the result of inclination: she might, therefore, rely upon an interest in his poor prayers." "Do not call them *poor*," rejoined her royal highness; "for you know *the effectual fervent prayer of a righteous man availeth much.*"

THE PRINCESS CHARLOTTE AND OLD MARY BEWLAY.

Illustrative of the Princess Charlotte's truly Christian benevolence, the following is related by the Rev. Mr. Churchill, of Thames Ditton, in his funeral sermon for her royal highness:—

"A very old woman, whose husband was one of the garden-labourers, was found by the princess inhabiting a very mean cottage in a distant part of the park. The princess, with the prince, walking that way one Sunday afternoon, the old woman, Mary Bewlay, was just by her door, with an old Testament in her hand; and, while the prince was attracted to the fine sheet of water close by, and proceeded to throw something for the ducks to eat, as they were skimming along the surface, the princess turned to the cottage door, and asked, 'What book have you got there, Goody?' 'Please your lady princess,' said the old woman, 'a Testament; but the print is very small.' 'Yes,' added the princess, 'it is too small for you: I will give you one more suited to you.' A few weeks after, the princess called again, and said, 'Here is a Prayer-book I have brought you,

Goody, and the book the servant has got, is a bible [it was an Oxford quarto bible, bound in calf]. I hope you will take care of them, and read them; and in the prayer-book you will find something beside.' The poor woman's heart was full: she curtsied, and returned thanks to the royal donor. The princess also noticed the very inconvenient state of the cottage, which consisted, properly speaking, of only one room, and promised she would have it done up for her. The premises have been enlarged, in a style so purely antique, as to leave a very pleasant idea of the princess's taste, as well as of her munificence. It should be added, that when the poor woman opened the prayer-book, she found two *one-pound* bank notes."

THE PRINCESS CHARLOTTE WITH THE DISSENTING MINISTERS OF LONDON.

Among many others who congratulated the princess on her marriage, was a deputation from the "Three Denominations of Protestant Dissenters of London and Westminster;" and the gentleman who conducted the ceremony of her royal highness's household was at some loss for precedents of etiquette. At first, he wished to prevent a personal interview; but this, he was told, was indispensable, and it was also intimated that the Dissenters, on such occasions, expected the honour of "kissing hands." This was considered quite inadmissible: however, after retiring to consult her royal highness, as was supposed, the ministers were introduced, and read to the princess and Prince Leopold their "address," which was most graciously received; but the honour to which they aspired not being offered, the learned and venerable Dr. Abraham Rees, author of the "Cyclopædia," being at the head of the Deputation, addressed her royal highness to the following effect:—

"That the Dissenters, as such, had but few privileges; these few, however, they greatly prized, and, among them, that of access to royalty on all public occasions, to express their loyalty and fidelity to the House of

Brunswick; that, on all occasions of addressing the female branches of the royal family, they had been permitted to kiss their royal hands, and they hoped that, on this occasion, the same favour would be granted."

"By all means," replied the princess, "if it be any gratification;" and, with that cheerful courtesy for which she was so remarkable, instantly threw off her glove, held out her hand, and went round the circle, without waiting for their individual approach. Not only so, but, after the gentlemen had retired, she professed herself highly pleased with the attention paid to her by the Dissenters, as she was sure they could have no sinister end to answer. This was a short time before the residence of the amiable pair at Claremont.

ELEGY ON THE PRINCESS CHARLOTTE.

"Britannia! let thy sorrows flow!
For, lo! tremendous cause appears,
When public grief and private woe,
Combine to ask a people's tears.

"Oh fatal stroke to human pride!
Mysteriously severe, yet just:
A nation's hope, a princely bride,
Swept, with her infant, down to dust!

"Ah, CHARLOTTE! boast of many a heart,
Who hailed thy rising happy days;
Alas! a mouldering corpse thou art,
Insensible to grief or praise!

"Nor blooming youth, nor royal birth,
Nor skilful art, nor love could save!
Thou minglest now with common earth,
An early victim to the grave!

"A *Prince* received thy faith and hand;
A people's love confirmed thy vows;
While joy exulting filled the land
That bound its glory round thy brows.

"O *Coburg!* first in rank of grief!
From thee thy lovely partner torn;
Thou art affliction's widowed chief;
Thy fate the meanest wretch may mourn.

"Sharp are a mother's sufferings made,
When her first-born is snatched away;
Yet, ''Tis the will of God,' she said,
'And I submissively obey.'

"In vain the sage physician's care,
The earnest wish, the anxious aid!
The public hope, the kingdom's heir,
Hath vanished like a flitting shade!

"A few short hours of ling'ring love
Were yet to struggling nature given,
When, lo! the mother soars above,
To join her angel son in heaven.

"Thus pious Edward's vigour fail'd,
And sunk to death, in youth's decline;
So England then his loss bewail'd,
As England, Charlotte, grieves for thine.

"Sweet certain hope! immortal ray!
Our faith on thee to heav'n ascends;
Thy crown shall never fade away,
Thy kingdom never, never ends.

"Great King of kings, thy sov'reign hand
Can raise our drooping hopes again;
Support our Prince, and bless our land
With one in righteousness to reign.

BRITISH FEMALE MARTYRS.

I. LADY JOAN BOUGHTON,

THE FIRST FEMALE MARTYR IN BRITAIN.

SHE SUFFERED IN SMITHFIELD, APRIL 28, 1494.

Female martyrs in the ancient church—John Wycliffe—He translates the Scriptures—His followers—Confessors and martyrs—Joan White—Eleanor Cobham—Good Duke Humphrey—Lady Joan Boughton—Her martyrdom—Remarks of Dr. Southey.

"WOMEN received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection," Heb. xi. 35. Divine Inspiration thus testifies concerning many ancient confessors and martyrs; and this striking language receives affecting illustration from the records of "Female Martyrs in Britain."

Divine Providence manifestly employed JOHN WYCLIFFE to bring unspeakable benefits to the church of

God; and hence he has justly been called the "Morning Star of the Reformation." That illustrious man, having translated the Scriptures into English, by himself and his colleagues, in preaching and writing, filled the country with their divine doctrine, bringing many to the saving knowledge of Jesus Christ. Scriptural knowledge marvellously increased in that age, among all classes of the people, but especially those who had been taught in that dark period to read. Implacable was the enmity of the Romish priesthood, however, against those who professed or favoured the opinions of Wycliffe, or who were known to possess the Scriptures; and very grievous were the troubles which many of them were called to endure. History records the names of few besides those in the more elevated walks of life; but there are many preserved of such as were conspicuous, and of several *women* also, who were worthy confessors of Christ. Among those who suffered in the cause of religion, whose memoirs might be perused with lasting edification, may be mentioned Joan, the godly wife of William White; he was an eminently useful preacher of the gospel, and suffered as a martyr for Christ, being burnt at the stake, in September, 1424, at Norwich. And the Lady Eleanor Cobham, the intelligent and pious consort of "Humphrey, the good Duke of Gloucester." This lady was accused of "necromancy, witchcraft, and treason;" as if to advance her husband to the throne, she had practised by sorcery to destroy the king's person. Her enemies, who were her judges, pretended to have found her guilty; but they feared to take away her life; yet they enjoined her, in a disgraceful manner, to go through Cheapside, carrying a taper in her hand, as if deserving to be burnt, and to do penance in three public places of the city of London, and afterwards to suffer perpetual imprisonment in the Isle of Man, under the custody of Sir Thomas Stanley. Duke Humphrey, however, was soon after murdered in his bed by the supposed "connivance of the queen and Cardinal Beaufort;" and grievous sufferings, with imprisonment for life, were

the reward of the piety and scriptural zeal of his chaplain, Bishop Pecock.

Lady Joan Boughton, however, is regarded as the first female martyr who suffered death for Christ in England. Her destruction was contrived by the priests, whose cruel policy was sanctioned by Henry VII.; and, though she was more than *fourscore years* of age, being known to read the Scriptures, entertaining the opinions of Wycliffe, "whom she regarded as a saint," they threatened that she should be burnt unless she renounced what they called her "obstinacy in that false belief." Fox remarks, that "she set nothing by their menacing words, but defied them; for she said she was beloved of God, and of his holy angels; that she feared not the fire; and in the midst thereof she cried to God to take her soul into his holy hands. She died thus a martyr for Christ, April 28, 1494, and was held in such reverence for her piety and virtues, that during the night after her martyrdom, her ashes were collected by the Lollards, to be preserved as relics for the honour of her character and sufferings."

Dr. Southey, having described the persecutions and sufferings endured by several of the Lollards, especially by Bishop Pecock, incidentally mentions some particulars in the case of Joan Boughton. That elegant writer makes the following remarks:—

"If such was the severity which the Romish church exercised towards the ablest of its defenders, what were those persons to expect who detested its doctrines, when they fell into the hands of its inhuman ministers? The civil wars, which in all other respects are so frightful to humanity, had the good effect of affording them a respite: in Fuller's beautiful words, 'the very storm was their shelter.' But when the struggle ceased, the business of persecution was resumed, and Henry VII., while he asserted his authority over the clergy, found it consistent with his policy to employ them rather than his nobles in state affairs, and suffered them to proceed against the Lollards with the utmost rigour. Among the victims whom they brought to the

stake was a woman of some quality, JOAN BOUGHTON by name, the *first female martyr in England?* She was more than *eighty* years of age, and held in such reverence for her virtues, that, during the night after her martyrdom, her ashes were collected, to be preserved as relics for pious and affectionate remembrance. Her daughter, the Lady Young, suffered afterwards the same cruel death, with equal constancy!"

II. HELEN STARK.

MARTYRED AT PERTH, IN 1543.

Helen Stark a native of Scotland—Cruel bigotry of Cardinal Beaton—Six Martyrs—Charges against them—Against Helen Stark—She entreats to suffer with her husband—Her parting with her husband—Dr. Cook's account of Helen Stark.

HELEN STARK resided at Perth, in Scotland, where she and many others fell victims to the cruel bigotry of Cardinal David Beaton. That haughty prelate succeeded his uncle, James Beaton, in 1539, as archbishop of St. Andrews, and his rage against the reformers exceeded that of his unfeeling predecessor.[*] When at Perth, in 1543, he caused many persons to be apprehended and arraigned as heretics. Among whom the following six were condemned and executed: William Anderson, Robert Lamb, James Finlayson, James Hunter, James Rawlinson, and Helen Stark.

The charges against the first of the five men were of his interrupting a friar while teaching that a man could not be saved without praying to the saints; of three others, for having disrespectfully treated the image of a saint, and for having eaten flesh upon a certain festival, on which it was forbidden by the Romish church. With respect to the fifth person who suffered, his alleged crime was adorning his house, in derision of the cardinal, as was pretended, with a representation carved in wood of the three-crowned diadem of the Pope, as the supposed successor of the apostle Peter. And as to the woman, who was wife of one of the four, she was

condemned for having refused, when in child-bed, to invoke the Virgin Mary; affirming that she would pray to God alone, through our Redeemer Jesus Christ.

Four of the men were hanged upon one gibbet; the other, some days after, was burned alive; and the woman was disposed of in a way yet to be related. She entreated earnestly that she might be permitted to seal her testimony to the gospel of Christ with her beloved husband, but she was not suffered; yet following him to the place of execution, she gave him comfort, exhorting him to perseverance and patience for Christ's sake; and parting from him with a kiss, she said, on this manner:—"Husband, rejoice! for we have lived together many joyful days, but this day, in which we must die, ought to be most joyful unto us both, because we must have joy for ever; therefore, I will not bid you good night, for we shall suddenly meet with joy in the kingdom of heaven!"

Somewhat differently are the circumstances of the death of this courageous Christian women related by the Scotch historians. Some affirm that her sucking infant perished with her; while others state her parting with it, as one of the most powerfully exciting causes of agitation and agony in her last hours. The following account is taken from Dr. Cook's "History of the Church of Scotland:"—

"The circumstances attending the last scene of this unfortunate woman's life, must move every heart from which the best feelings of our nature have not been eradicated. Warmly attached to her husband, with whom she had enjoyed uninterrupted happiness, she implored that they might die together. This affecting request having been barbarously refused, she soothed, by the most impressive consolations, his departing moments; and after witnessing his execution, she prepared for her own. The tenderness of a parent agitated her mind. She entreated her neighbours to show humanity to her children; and, to complete her anguish, she took from her bosom the infant whom she suckled, and gave it to the nurse whom she had provided. Yet

all this did not overpower her fortitude, or shake her faith; she rose superior to her sufferings, and she died with constancy and with comfort."

There is a general agreement among those Scottish historians who mention this noble-minded female martyr for Christ, that Helen Stark was drowned. Her destruction is said to have been, her being first tied in a sack, and then cast into the sea. Her Christian character is, however, undoubted; and, notwithstanding the barbarous cruelty of the enemies of her scriptural principles of religion, her redeemed spirit passed from the deep waters of the ocean to the blessedness of heaven, welcomed into the joy of her Lord and Saviour!

III. LADY ANNE ASKEW.

MARTYRED IN SMITHFIELD, IN JUNE, 1546.

Dr. Southey's account of Anne Askew—Katherine Howard executed—Queen Katherine Parr—Bishop Gardiner's policy—Anne Askew his first victim—Her parentage—Her marriage—Her persecutions—Bishop Bonner examines her—She appears before the Council—Is threatened—Is examined at Guildhall, and condemned—Her paper to the king—His disregard—She is racked in the Tower—Accuses no one—She is urged to recant—She is burnt—False reports of her recantation—Her letter to John Lascells—Anne Askew a poetess—Her "Balade" in prison.

Dr. Southey gives the following beautiful narrative of the life and martyrdom of the pious Lady Anne Askew:—
"The papists had, at this time, great influence with the king—not as papists, for they dare not avow themselves such, and Bonner's oath of fidelity to the king against the pope is still extant, with his signature—but as believers in transubstantiation. Even the discovery of Katherine Howard's loose life, and her consequent execution, did not weaken their party, as they feared it would. After that event, the general permission of reading the Scriptures was revoked. Nobles or gentlemen might cause the Bible to be read to them, in or about their own houses, quietly. Every merchant who

was a householder, might read, but no person under those degrees. The king's marriage with Katherine Parr, widow of Lord Latimer, did not stop the persecution. But it was known that she favoured the Reformation; and Gardiner, therefore, regarded her as a person who was to be removed. The common saying was, that he had bent his bow to shoot at some of the head deer—meaning the queen and Cranmer. Henry was now more easy to be worked on to such wicked purposes; the indulgence of cruelty and tyranny rendering him more cruel and tyrannical, as he grew older. But as it would have been dangerous to begin abruptly with these personages, an attempt was made to involve the queen in a charge of heresy, upon the fatal point of the corporal presence; and, upon that charge, Anne Askew, a lady who was admired at court, for her acquirements, and talents, and beauty, and who was greatly in the queen's favour, was selected as a victim, in the hope that she might also be made an accuser. The father of this lady, Sir William Askew, of Kelsay, in Lincolnshire, had contracted his eldest daughter to a rich heir, Kyme by name, in the same county. She died before the marriage was completed; and Sir William, unwilling to let slip an alliance which he deemed highly advantageous, compelled her sister Anne to marry him, strongly against her will. Some few years afterwards, her husband turned her out of doors, because, by diligent perusal of the Scriptures, she had become a Protestant: upon which she sought for a divorce; would, on no conditions, return to him again; and resumed her maiden name. A papist, who laid in wait for her life, and watched her for that purpose, when he bore testimony against her, deposed, that she was the devoutest woman he had ever known, for she began to pray always at midnight, and continued for some hours in that exercise. As long as it was possible, she evaded, with a woman's wit, the ensnaring questions which were proposed to her. One charge was, that she had said it was written in the Scriptures, that God was not in temples made with hands. Upon this, she referred to the words of St.

Stephen and St. Paul; and, being asked how she explained these words, replied with some scorn, that she would not throw pearls before swine—acorns were good enough. The lord mayor, Sir Martin Bower, demanded of her if she had said that priests could not make the body of Christ. 'I have read,' she replied, 'that God made man; but that man can make God, I never yet read, nor, I suppose, ever shall.' 'Thou foolish woman,' said the lord mayor, 'is it not the Lord's body, after the words of consecration?' She answered, that it was then consecrated or sacramental bread: and he said to her, 'If a mouse eat the bread after the consecration, what shall become of the mouse? what sayest thou, foolish woman?' She desired to know what *he* said, and, upon his affirming that the mouse was damned, could not refrain from smiling, and saying, 'Alack, poor mouse!' A priest, who was sent to examine her in private, asked, in the same spirit, whether or not, if the host fell, and a beast ate it, the beast received his Maker? She told him, as he had thought proper to ask the question, he might solve it himself; she would not, because he was come to tempt her. Bonner sought to inveigle her, and urged her boldly to disclose the secrets of her heart, promising that no hurt should be done to her for anything which she might say under his roof. She replied, that she had nothing to disclose; for, thanks to God, her conscience had nothing to burthen it. He observed, that no wise chirurgeon could administer help to a wound, before he had seen it uncovered. To this 'unsavoury similitude,' as she termed it, Anne Askew replied, that her conscience was clear, and it would be much folly to lay a plaister to the whole skin. When he pressed her closely upon the fatal point, her answer was, that she believed as the Scripture taught her.

"For this time she was admitted to bail; but this was but the prelude to a fatal tragedy. But being apprehended, and brought before the Council, she seems to have perceived that her fate was determined, and to have acted with a temper ready for the worst. When

Gardiner called her a parrot, she told him she was ready to suffer not only his rebukes, but all that should follow; yea, and gladly. He threatened her with burning; 'I have searched all the Scriptures,' she replied, 'yet could I never find that either Christ or his apostles put any creature to death.' Upon a subsequent examination, at Guildhall, she answered openly to the deadly question, saying, that what they called their God was a piece of bread. 'For proof thereof,' said she, 'make it when you list, let it but lie in the box three months, and it will be mouldy, and so turn to nothing that is good; wherefore, I am persuaded that it cannot be God.' They then condemned her to the flames. She wrote to the king, and to the chancellor Wriothesley, requesting him to present her paper, by which, she said, if it were truly conferred with the hard judgment passed upon her, his Grace would perceive that she had been weighed in uneven balances. The paper to the king contained these words:—

"'I, Anne Askew, of good memory, although God hath given me the bread of adversity, and the water of trouble, yet not so much as my sins have deserved, desire this to be known unto your Grace; that, forasmuch as I am by the law condemned for an evil doer, here I take heaven and earth to record, that I shall die in my innocency. And, according to that I have said first, and will say last, I utterly abhor and detest all heresies. And, as concerning the supper of the Lord, I believe so much as Christ hath said therein, which he confirmed with his most blessed blood. I believe so much as he willed me to follow, and so much as the catholic church of him doth teach; for I will not forsake the commandment of his holy lips. But look, what God hath charged me with his mouth, that have I shut up in my heart. And thus briefly I end, for lack of learning.'

"Henry's heart was naturally hard, and the age and the circumstances in which he was placed, had steeled it against all compassion. Some displeasure, indeed, he manifested shortly afterwards, when the lieutenant

of the Tower, Sir Anthony Knevet, came to solicit pardon for having disobeyed the chancellor, by refusing to let his gaoler stretch this lady on the rack a second time, after she had endured it once without accusing any person of partaking her opinions. It was concerning the ladies of the court, that she was thus put to the torture, in the hope of implicating the queen; and when Knevet would do no more, the chancellor Wriothesley, and Rich, who was a creature of Bonner, racked her with their own hands, throwing off their gowns that they might perform their devilish office the better. She bore it without uttering cry or groan, though, immediately upon being loosed, she fainted. Henry readily forgave the lieutenant, and appeared ill pleased with his chancellor; but he suffered his wicked ministers to consummate their crime. A scaffold was erected in front of St. Bartholomew's church, where Wriothesley, the Duke of Norfolk, and others of the king's council, sat with the lord mayor, to witness the execution. Three others were to suffer with her, for the same imaginary offence; one was a tailor, another a priest, and the third a Nottinghamshire gentleman of the Lascelles family, and of the king's household. The execution was delayed till darkness closed, that it might appear more dreadful. Anne Askew was brought in a chair, for they had racked her till she was unable to stand, and she was held up against the stake by the chain which fastened her; but her constancy, and cheerful language of encouragement, brought her companions in martyrdom to the same invincible fortitude and triumphant hope. After a sermon had been preached, the king's pardon was offered to her, if she would recant: refusing even to look upon it, she made answer that she came not there to deny her Lord! The others, in like manner, refused to purchase their lives at such a price. The reeds were then set on fire—it was in the month of June—and at that moment a few drops of rain fell, and a thunder-clap was heard, which those in the crowd who sympathised with the martyrs, felt as if it were God's own voice, accepting their sacrifice, and receiving their spirits into his everlasting rest."

Recantation, on the part of the martyrs, would have served the purpose of the Romish persecutors far better than their death at the stake, testifying their fidelity to the doctrine of Christ. Endeavours were, therefore, generally made to this end, with all who were apprehended on the charge of heresy; and with Anne Askew they were attended, as we have seen, with extreme barbarity and cruelty, by some of the most dignified of the prelates and nobles. Reports were circulated that she had complied with the wishes of the prelates; and her Christian friend John Lascelles, especially, had been distressed with this being published: to ascertain the truth, therefore, and also to learn respecting her being tortured on the rack, he wrote to his amiable fellow-disciple, in the prison; and the noble-minded confessor returned the following answer, which strikingly indicates a soul enlightened and sustained by the Spirit of God:—

"O friend, most dearly beloved in God; I marvel not a little what should move you to judge in me so slender a faith as to fear death, which is the end of all misery. In the Lord, I desire you not to believe of me such wickedness. For I doubt it not, but God will perform his work in me, like as he hath begun. I understand the council is not a little displeased, that it should be reported abroad that I was racked in the Tower. They say now, what they did there was to fear me; whereby I perceive they are ashamed of their uncomely doings, and fear much, lest the king's majesty should have information thereof: wherefore they would no man to noise it. Well, their cruelty God forgive them! Your heart in Christ Jesus. Farewell, and pray."

Lady Anne Askew is commonly reckoned among "British Poetesses," particularly on account of the "Balade" which she made during her imprisonment, and which she used to sing for her consolation. Considering the age in which she lived, the following verses of it will be regarded as finely illustrating both her poetical genius and her spirit as a Christian:—

"Lyke as the armed knight
Appoynted to the fielde,

With thys world wyll I fyght,
And fayth shall be my shielde.

"Faythe is that weapon stronge
Whych wyll not fayle at neede;
My foes therefor amonge
Therwith wyll I procede.

"As it is had in strengthe,
And force of Christes waye,
It wyll prevayle at lengthe,
Though all the devyls say, Naye.

"Faythe in the fathers olde
Obtayned ryghtwysnesse,
Whych make me very bold
To fear no worldes dystresse.

"I now rejoyce in hart,
And hope byd me do so,
For Christ wyll take my part,
And ease me of my wo.

"I am not she that lyst
My anker to lete fall,
For every drystynge myst,
My shyppe substancyall.

"Nor oft use I to wryght
In prose, nor yet in ryme;
Yet wyll I show one syght
That I saw in my tyme.

"I saw a ryall trone
Where Justyce should have sytt,
But in her stede was one
Of modye cruell wytt.

"Absorpt was ryghtwysnesse,
As of the ragynge floude;
Sathan in hys excesse
Sucte up the gyltelesse bloude.

"Then thought I, Jesus, Lorde,
Whan thu shalt judge us all,
Harde is it to recorde
On these men what will fall.

"Yet, Lorde, I the desyre,
For that they do to me,
Let them not taste the hyre
Of their inyquyte."

IV. MRS. WARNE.

MARTYRED AT SMITHFIELD, JULY, 1556.

Mrs. Warne, wife of a citizen of London—Her husband a martyr—His confession of faith—Mrs. Warne holds her husband's principles—She is imprisoned—Her examination by Bishop Bonner—Her enemy a relative, Dr. Story—Fox's testimony against Dr. Story—Her martyrdom.

Mrs. Elizabeth Warne, formerly the widow of Robert Lashford, was the wife of John Warne, upholsterer, citizen of London. He was a person of note in the city, and had a country residence at Stratford Bow, Essex. John Warne had been very distinguished as a professor of the reformed faith, and on account of his scriptural Christianity he had been persecuted, sealing his belief of the gospel at the stake, as a martyr for Jesus, May 30, 1555. John Warne's confession of his faith, which "he wrote the day before he was burnt" at the stake, in a composition of superior excellence, worthy of the pen of a divine, and justly commended as being, for that age, "as good a comment on the apostles' creed as is to be found."

Mrs. Warne was known to entertain the principles for which her excellent husband had died; and she was apprehended, amongst others, on the first day of January, 1556, in a house in Bow-churchyard, in London, as they were assembled for prayer; and immediately carried to the Compter prison, where she lay until June 11th, when she was removed to Newgate. On July 2nd, she was sent by the king and queen's commissioners to Bonner, bishop of London, who on the sixth of the same month, caused her and others to be brought before him, and examined upon the several articles which were usually proposed to the martyrs of Christ in that reign. The principal objection against her was denying the real presence of the body and blood of Christ in the Lord's Supper, which was one of the chief points of the Roman Catholic divinity. After several examinations before the bishop and his officials, who laboured to induce her to recant, she persisted in

appealing to the Scriptures, declaring, in her final answer to their entreaties, "Do what ye will; for if Christ were in an error, then am I in error." Upon this profession of her conviction, she was judged and denounced as an obstinate heretic, July 12th, and condemned to the stake, and so delivered to the secular power, as the papists express it, to be by them carried into execution, with the accustomed formalities observed by those enemies of the gospel of Christ.

Mr. and Mrs. Warne's enemies and persecutors, the chief agents in their sufferings, were led on or prompted by a relative, one of the priesthood, Dr. Story. Zealous for the authority and reputation of his sacerdotal order, he nevertheless felt at first some apprehensions for the life of his kinswoman; and in an early stage of the proceedings became a suitor for her deliverance to Dr. Martin, one of the royal commissioners in matters of religion. His request was granted, as reported by Dr. Martin; but "afterwards, upon what occasion God knoweth," as it is remarked by Fox, "except upon burning charity: the said Dr. Story obtaining now the room of one of the commissioners, caused not only the said John Warne, but also his wife, and afterwards his daughter, to be again apprehended, never leaving them until he had brought them all to ashes. Such was the rage of that devout Catholic and white child of the mother church, that neither kindred nor any other consideration could prevail with him. The Lord rid his poor church from all such hydras!"

V. JOAN LASHFORD.

MARTYRED IN SMITHFIELD, JANUARY 27, 1557.

Joan Lashford, daughter of Mrs. Warne—Persecuted by Dr. Story—Her appearance before Bishop Bonner—Her religious confession—Her courage—Her condemnation by Bonner—Her martyrdom with others—Six other martyrs with Joan Lashford—Mrs. Frost.

JOAN LASHFORD was but a young woman when she

suffered death for the gospel of Christ. She was the daughter of Mrs. Elizabeth Warne, by her first husband, Robert Lashford, a cutler of Little-All-Hallows, London. She was, however, frequently called after the name of her mother's second husband, Warne. Having attended her godly parents in their imprisonment for the gospel, she was suspected and accused of holding their principles of religion, so abhorred by the interested Romish priests. Dr. Story having examined her, sent her to Bishop Bonner, who committed her to the Compter prison, in the Poultry, London, where she remained five weeks, and thence removed to Newgate, where she was confined several months.

Bishop Bonner having ordered this intelligent young woman, who was then only *twenty* years of age, to appear before himself and his fellow-commissioners, they required her defence on the charges that, during the twelve months before her apprehension, she came not to church to hear mass, to confession, nor to the sacrament. Her confession was promptly made before her judges, that the "whole twelve months before, and more, she came unto no popish mass service in the church, neither would do, either to receive the sacrament of the altar or to be confessed, because her conscience would not suffer her to do so; confessing and protesting, that in the sacrament of the altar there is not the real presence of Christ's body and blood; nor that auricular confession or absolution after the popish sort was necessary, nor the mass good, or according to the Scriptures; but said, that the said sacrament, confession, absolution, and the mass, with all other their superfluous sacraments, ceremonies, and divine service, as then used in this realm of England, were most vile, and contrary to Christ's words and institution; so that neither were they at the beginning, nor shall be at the end."

This godly damsel, feeble and of tender age, was yet strong in the grace of Christ Jesus; and so firmly decided was she in the goodness of her cause, that neither the flattering promises of the bishops, nor their terrible

threatenings, could turn her from her professing of the truth as she had learnt Christianity from the Scriptures. Being exhorted and entreated by the bishop to return to the Catholic unity of the church, she again boldly replied to him: "If ye will leave off your abomination, so will I return; otherwise, I will not." Desirous still of inducing her to recant, lest her youth should plead with the public in her favour, so as to condemn the cruelty of her judges for her execution, the bishop yet again promised her pardon of all her errors, as he called them, if she would be conformed to the established ceremonies in the church. But she answered again to that haughty prelate: "Do as it pleaseth you: and I pray God that you may do that which may please God." And thus persevering in the declaration of her adherence to the truth of the gospel, as she had been instructed from the New Testament, the definitive sentence was pronounced upon her as an incorrigible heretic, when she was committed to the care of the sheriffs, to carry it into execution; which was done accordingly, and six others suffered with her—one of them was a woman, and five men. Their names and characters were as follow:—

1. Thomas Whittle: he was a married priest, and a zealous preacher in Essex, after his conversion to the doctrine of Christ.

2. Mr. Bartlet Green: he was a gentleman who had been educated at the university, Oxford, and was a lawyer of the Temple, London.

3. Mr. Thomas Brown, a resident in the parish of St. Bride's, Fleet-street, London.

4. John Judson, a native of Ipswich, but who had served his apprenticeship in London.

5. John Went, a woolstapler, of Langham, in Essex.

6. Mrs. Isabel Foster, wife of Mr. John Foster, a cutler, of Fleet-street, London. At her final examination, the bishop in the consistory laboured to induce her to recant, promising her life and liberty if she would "associate herself in the unity of the Catholic

church." To which she replied, that "she trusted she was never out of the catholic church;" and so persisting, she was condemned in the usual manner, and delivered over to the secular power, to be led with others to the punishment of the stake.

These six faithful confessors of Christ, were brought with Joan Lashford to the place of execution, in Smithfield, January 27th, 1557, where, in the full assurance of faith and hope, they terminated the troubles of this mortal life, to rest in the kingdom of God their Saviour.

VI. JOAN WASTE.

MARTYRED AT DERBY, AUGUST 1, 1556.

Joan Waste, blind—Her religious knowledge—Her safety in the reign of Edward VI.—Her committal to prison by Bishop Baine—Articles alleged against her—Her scriptural defence—Her appeal to the bishops—She is imprisoned at Derby—Her martyrdom—Her joy in Christ.

JOAN WASTE was a blind woman of some note in the town of Derby. During the reign of Edward VI., by hearing the Scriptures read in the divine service in the English tongue, together with many sermons and homilies, from zealous and able preachers, she became confirmed in her knowledge and belief of the pure doctrines of Christianity. She purchased a New Testament in English, and paid an old man to read it to her, by which means she became so well versed in the Scriptures, that she was able to repeat entire chapters by heart, and so to refute the errors of the old forms of religion, as well as to reprove the prevailing vicious practices, by citing appropriate texts of the Word of God.

While Edward sat on the throne this pious woman increased in the knowledge of divine truth, evincing the sincerity of her belief by a life of exemplary godliness. But, on the re-establishment of Popery under Queen Mary, as she continued stedfast in the profes-

sion of that faith which she had found in the oracles of God, and which had been the means of her salvation, declining to hear mass, and to confess to the priest, with those who held contrary doctrines, she was brought before Dr. Ralph Baine, bishop of Lichfield and Coventry, and Dr. Draycott, the chancellor, charged with holding heresies, and by them committed to the prison of Derby.

Peter Finch, the bishop's official, several times examined this godly confessor in private conference; and afterwards she was brought to a public examination before the bishop himself, his chancellor, and several more of the queen's commissioners; when the following articles were alleged against her:—

"1. That she held the sacrament of the altar to be only a memorial or representation of Christ's body, and material bread and wine; and that it ought not to be reserved from time to time, but immediately received.

"2. That she held, that in the receiving of the sacrament of the altar, she did not receive the same body that was born of the Virgin Mary, and suffered on the cross for the redemption of mankind.

"3. That she held, that Christ at his last supper did not only bless the bread which he had then in his hands, but was blessed himself; and that, by virtue of the words of consecration, the substance of the bread and wine was not converted nor turned into the substance of the body and blood of Christ.

"4. That she granted she was of the parish of All-Hallows, in Derby, and that all and singular the premises were true."

Joan Waste, in answering these articles, declared that she believed just as much as the Holy Scriptures taught her, and according to what she had heard preached by many pious and learned men; some of whom suffered imprisonment, and others death, for the same doctrine. Among others she mentioned Dr. Taylor, and asked if they would follow his example in testimony of their doctrine? which, unless they were willing to do, she desired, for God's sake, they would

not trouble her, being a poor, blind, illiterate woman; declaring, at the same time, she was ready to yield up her life in defence of that faith she had publicly professed.

Dr. Baine, and the chancellor, Dr. Draycott, urged many arguments to prove the doctrine of the real presence in the sacrament of the altar, demanding why Christ was not as able to make the bread his body, as to turn the water into wine, to raise Lazarus from the dead, or to perform other miracles? threatening her, at the same time, with imprisonment, torments, and death. The poor woman, terrified at these threatenings, told the bishop, if he would, before that company, take it upon his conscience, that the doctrine which he would have her to believe concerning the sacrament was true, and that he would, at the awful tribunal of God, answer for her therein, as Dr. Taylor in several sermons had offered, she would then further answer them. The bishop declaring that he would, the chancellor said to him, "My lord, you know not what you do; you may in no case answer for an heretic." Struck by this interposition of the chancellor, the bishop demanded of the woman whether she would recant or not, and told her she should answer for herself.

This honest Christian, finding at length that they designed but to prevaricate, told his lordship, that if he refused to take upon himself to answer for the truth of what they required her to believe, she would answer no farther, but desired them to do their pleasure. Sentence of death was, therefore, pronounced against her, as an heretic, and she was delivered to the sheriff, who immediately conducted her to the prison at Derby.

August 1, 1556, the day appointed for her execution, Joan Waste was led forth to the stake, where she behaved in a manner worthy of her profession as a Christian. Immediately on her arrival at the fatal spot, she kneeled down, and in the most fervent spirit of devotion repeated several prayers which she had been accustomed to use, desiring the spectators also to pray for her departing soul. Having finished her prayers, she

arose and was fastened to the stake; and when the faggots were lighted, she called on the Lord for his mercy in Christ Jesus, continuing to do so till the flames deprived her both of speech and of life. And thus did this injured faithful woman quit the mortal stage of earth to inherit a life of immortality, the sure and certain reward of all those who suffer for the sake of the glorious gospel of the blessed God.

VII. ALICE BENDEN.

MARTYRED AT CANTERBURY, JUNE 30, 1557.

Alice Benden and six other martyrs—Her troubles—Policy of her husband—Her liberation—Again imprisoned—Her sufferings—Relieved by her brother—Her condemnation—Her martyrdom—Six other martyrs with her.

ALICE BENDEN was one of seven martyrs for Christ—four women and three men—who were burnt to death at Canterbury, June 30, 1557. The husband of this faithful woman was Edward Benden, of Staplehurst, in the county of Kent. Having been known as holding the doctrines of Scripture, she was brought to Cranbrook, October 14, 1556, before a magistrate, who demanded of her why she absented herself from church? To this she answered, that she could not go there with a clear conscience, on account of the idolatry in the service, evidently committed against the glory of God. On account of this defence of herself, she was sent to prison, where she lay fourteen days: when she obtained her release by the influence of her husband with his wealthy neighbours, who petitioned the bishop of Dover for that favour, he having at that time the chief ecclesiastical government of the eastern division of Kent. The bishop, to oblige the petitioners, called her before him, and asked her if she would attend church provided he gave her liberty to return home? To which she answered, "If I would have done so, I need not to have come hither," "Then wilt thou go home, and be shriven [attend confession to a priest] of thy

parish priest?" "No, that I will not," was her spirited reply. "Well," said he, "go thy ways home, and go to church when thou wilt." To this she answered nothing, but a priest that stood near said, "She saith she will, my lord." Wherefore he liberated her, and she returned home.

Edward Benden, her husband, was compliant with the will of the priests, as an obedient churchman; and he laboured to make his wife also conform: he could not, however, prevail with her to go to the church, to hear mass; and about a fortnight after her return home, he, reporting his wife's disregard of the church among the inhabitants, caused her to be apprehended by a warrant from Sir John Gilford, who commanded her again to prison. Common report, indeed, said, that her husband took money of the constable, to carry her to prison; but that she, having more regard for his reputation, chose rather to commit herself to the hands of her enemies, than that the world should have any ground for the imputation of such baseness and criminality. She was conveyed, therefore, by a youth, the son of the constable, to the castle of Canterbury.

Various hardships were endured by her in prison, with her fellow-prisoner, the wife of one Potkin; and her husband was aware of her sufferings, so that, in January he applied to the bishop desiring him again to release his wife. But he refused to grant his petition, declaring her an obstinate heretic, who would not be reformed. He then addressed the bishop, "My lord, she hath a brother, whose name is Roger Hall, that resorteth unto her: if your lordship could keep him from her, she would turn; for he comforteth her, giving her money, and persuadeth her not to return or relent." This information was no sooner given than acted upon; for the bishop commanded her removal to another prison, giving a strict charge, that any time her brother came, he should be apprehended. This dungeon was a vault beneath the ground, under the prebend's chambers, and called "Monday's Hole." After this, her brother sought often for her, with no less danger of life than diligence:

but for the unknown situation of the place, it being rarely used for a prison, and the matter as closely kept as it was secretly done, he could never come to understand of her being there, until, through God's merciful will and unsearchable providence, he, coming thither very early in the morning, her keeper being then gone to the church to ring, for he was a ringer, chanced to hear her voice, as she poured out unto God her sorrowful complaints, saying the Psalms of David. And there he could no otherwise relieve her but by putting money in a loaf of bread, and sticking the same on a pole, and so reached it to her. And this was five weeks after her coming thither; during which time no creature was known to come near to her, except the keeper.

"Her lying in that prison was only upon a little short straw, between a pair of stocks and a stone wall; being allowed three farthings a day, that is, a half-penny bread, and a farthing drink; neither could she get any more for her money. Wherefore she desired to have her whole allowance in bread, and used water for her drink. Thus did she lie nine weeks, during all which time she never changed her apparel, whereby she became at last a most piteous and loathsome creature to behold."

Extreme grief and sorrow, at first, filled the mind of this faithful confessor of Christ, in this shocking dungeon, and she wondered how the goodness of God her Saviour could allow her thus to suffer, separated altogether from the sympathy of friends; but, in answer to her prayers, she was soon relieved, and, until her liberation, she was filled with the consolations of the Holy Spirit.

March 25, 1557, she was called before the bishop, who demanded of her whether she would now go to church, if permitted to return home, promising her great favour, if she would be reformed, and do as her superiors did. To which she replied, "I am thoroughly persuaded, by the great extremity that you have already shown me, that you are not of God, neither can your doings be godly; and I see that you seek my utter destruction." In speaking thus, she showed her lameness,

occasioned by the cold which she had taken, while she lay in filth, want, and pain, in the dreadful dungeon of "Monday's Hole." Ashamed by her deplorable appearance, and this appeal, the bishop delivered her from that shocking place of confinement, and sent her to another prison, called the "Westgate," where, after changing her clothing, "and for a while kept clean, her skin did wholly so peel and scale off, as if she had been with some mortal venom poisoned." Here she continued till the latter end of April, when the prelates called her before them, and, with others, condemned her, committing her to prison in the Castle, where she remained until the "slaughter-day, which was the 19th day of June, when, by terrible fire, they took away her life. When at the stake, she gave several trifles to her friends, and a white lace to the keeper, desiring him to give it to her brother Roger Hall, telling him that it was the last band that she was was bound with, except the chain; and a shilling also of Philip and Mary, sent by her father, desiring him to render the same to him again, with her obedient salutations, to indicate that as it was the first piece of money that he sent to her after her troubles began, she had never lacked money while she was in prison."

Seven martyrs for Jesus Christ were sacrificed on this dreadful occasion at Canterbury—*three* men and *four* women, whose names were, John Fishcock, Nicholas Pardue, and Nicholas White; Barbara Tinal, widow; — Wilson, wife; — Bradbridge, widow; and Alice Benden. Being brought to the place where they should suffer in the Lord's cause, they undressed themselves joyfully, and being ready, they all kneeled down, making their humble prayers to the Lord for his grace and salvation, with such zeal and affection, as deeply affected even the enemies of the gospel of Christ. Having solemnly committed their souls to the care of their Divine Shepherd, they arose from their knees, and went cheerfully to the stake, where, encompassed with the horrible flames, they triumphed gloriously in faith and joy, yielding up their souls to their Lord and Saviour!

VIII. MRS. JOYCE LEWIS.

MARTYRED AT LICHFIELD, SEPTEMBER 10, 1557.

Mrs. Lewis a lady of Warwickshire—Martyrdom of Mr. R. Glover—She confers with Mr. J. Glover—She is a convert to the Scriptures—She studies the Bible—Despises the "holy water"—She and Mr. Lewis before the bishop—He allows her a month to recant—She is firm in the truth—The bishop commits her to prison—Her examinations—Her condemnation, and execution—Her behaviour at the stake, as a Christian.

Mrs. Lewis was a lady of good family in Warwickshire. She had been brought up strictly to observe the forms of religion, as then established by the Pope; so that she went regularly to church, heard mass, was confessed, and attended to all the ceremonies of the Romish church, in the beginning of the reign of Queen Mary. This lady, however, began to doubt the truth of her religious principles, after having heard of the martyrdom of a faithful servant of Christ at Coventry. This martyr appears to have been one of her neighbours, the excellent Mr. Robert Glover, a gentleman who nobly sealed the truth of the gospel with his own blood, September 20, 1555.

Having ascertained the cause of such extreme cruelty, she was impressed with the conviction that the principles which warranted such a mode of proceeding could not be from God; and accordingly she applied for information to Mr. John Glover, the elder brother of the martyr, a gentleman of property at Mancetor, in the same county, and who himself was also a diligent student of the Scriptures, an enemy of the impositions of Rome. Mr. Glover gave her satisfaction; pointing out to her the errors of the Romish belief, proving that church to be anti-Christian, by an appeal to the holy Scriptures; and counselling her to be directed in her religious doctrines solely by the word of God.

Mrs. Lewis took the advice of a friend: by the faithful preaching of a Protestant minister, she became a true convert to the gospel of Christ; and immediately she gave herself to the study of the Bible, to the exercise of prayer through the mediation of Jesus Christ

only, and to acts of beneficence, resolving, by the grace of God, to do and believe only what are required in his holy word. Being at church one day, at the request of her husband, when the holy water was spread about she turned her back upon it, expressing her displeasure at the superstition of the people. This being observed by several of the congregation, an accusation, of despising the sacrament of the church, was laid against her next day, before the bishop of Lichfield. She was summoned immediately to appear before his lordship; but the officer, on reaching the house, was threatened by Mr. Lewis; and, for fear of injury, he withdrew. This difficulty being reported to the bishop, he ordered both Lewis and his wife to appear before him: when, after a short examination, he dismissed the husband, on his begging pardon for his offence; and promised forgiveness to Mrs. Lewis, on the same conditions. She, however, courageously told his lordship, that she could not comply with his terms: as, by refusing "holy water," she had committed no offence against God.

Mrs. Lewis being a person of considerable note in the county, the bishop, though greatly provoked at her boldness, yet would not proceed against her immediately, but gave her a month to consider his proposal, binding her husband in a hundred pounds' bond, to bring her again to him at the expiration of that time. This procedure was generally known, and when the period fixed had nearly arrived, many of her friends advised Mr. Lewis by no means to deliver her up, but to convey her to some convenient retirement, and, if required, to forfeit the hundred pounds, rather than be instrumental in his wife's destruction. This counsel was rejected by the unnatural husband, who declared that he would not forfeit his bond for her sake; and accordingly when the day came, he delivered her to the bishop, who, finding her mind still resolute in her belief, committed her to a loathsome prison.

Several times she was examined by the bishop, who reasoned with her on her not coming to mass, the sacraments, and other rites of the church. To which she

replied, that she "could not find those things in God's word which he so much urged and magnified, as necessary to salvation," adding that "if those things were founded on God's word, she would receive them with all her heart." His lordship told her, "if she would believe no more than was in Scripture, she was a damnable heretic;" and, after much further discourse with her, he pronounced sentence against her as an irreclaimable heretic, and ordered her again to prison.

Mrs. Lewis remained a whole year in confinement, after her condemnation, when, at length, the writ for her execution arriving, she sent for her friends to advise her how to behave herself, that her death might redound to the glory of God and the edification of his people; declaring that she feared not death, while she thought on her Saviour Christ Two priests visited her cell the night before she suffered, desiring to hear her confession; but she rejected their request with disdain. On the morning of September 10, 1557, she was conducted to the place of execution by the two sheriffs and a strong guard. As soon as she arrived at the stake, she kneeled down and prayed most earnestly to God, beseeching him to abolish the idolatrous mass, and deliver the kingdom from Popery; to which one of the sheriffs, and many of the spectators, cried "Amen." When she was chained to the stake, she appeared not in the least afraid of the horrid punishment awaiting her; on the contrary, she exhibited a calm and pleasing countenance. And when the faggots were lighted, she lifted up her hands and eyes to heaven; in which posture she quietly resigned her soul into the hands of her blessed Redeemer!

IX. CICELY ORMES.

MARTYRED AT NORWICH, SEPTEMBER 23, 1558.

Cicely Ormes of Norwich—Her scriptural opinions—Her apprehension—Recantation—She repents—Is again imprisoned—Her condemnation, and execution—Her address to the people—Her dying testimony to the gospel.

CICELY ORMES was a resident at Norwich, where she had been taught the true doctrine of salvation by faith in Jesus Christ, from the New Testament. Her scriptural principles being known, she was apprehended in 1557, on the charge of heresy; but on her trial, she was induced by the priests to sign a recantation of her evangelical belief. This weakness caused her great distress of mind; nor would her conscience be at rest, until she had renounced her popish superstitions. For her relief, therefore, she procured a letter to be drawn up, certifying to the chancellor that she repented of her recantation, and to declare plainly her Christian belief. Before, however, she was able to forward this document, she was again taken into custody; for, being present at the execution of two martyrs, Simon Miller and Elizabeth Cooper, who were burnt at the stake in that city, she addressed them, and said she would "pledge them of the same cup of which they were drinking—Success to the true cause of Christ, and destruction to the usurpation of the Papists."

Cicely Ormes being observed by the ecclesiastics, in making this voluntary confession of her faith, she was apprehended; and, after lying a considerable time in prison, she was brought before Dr. Dunning, chancellor of Norwich, who asked her "What it was that the priest held up over his head?" She said, "Bread; and if you would make it any better, it is worse." For this declaration, as denying the doctrine of transubstantiation, he sent her to prison. Afterwards, he sent for her again, and promised her, that if she would go to church, and be silent in regard to religion, she should be at liberty to believe as she pleased. To which she replied, "I will not consent to your wicked desire therein: do with me what you will; for, if I should, God would plague me for it." The chancellor told her, that she was an ignorant and foolish woman, and that he had proffered her more favour than ever he showed to any; but if she persisted in her wilfulness, he must condemn her. She answered, that she disregarded his threats; and that if he did proceed to it, he would not be so

desirous of her sinful life, as she, through God's grace, would be content to lay it down, in so good a quarrel. Then he read the bloody sentence against her, and delivered her to the secular power, for it to be carried into execution.

This faithful woman was quickly led forth, to be made a spectacle to the people, September 23, 1558; and when she came to the stake, she kneeled down and prayed earnestly to God. Then rising up, she addressed the spectators to the following effect:—"Good people, I believe in God the Father, God the Son, and God the Holy Ghost, three persons and one God: this I will never recant. But I recant utterly from the bottom of my heart, that I have ever been accessory to the doings of the Pope of Rome, and all his Popish priests and shavelings, whom I utterly renounce, and will never have to do with them again, by God's grace. And, good people, I would not have you think, that I expect to be saved because I offer myself here to death for the Lord's cause, but I believe to be saved by the death and passion of Jesus Christ; and this my death shall be a testimony of my faith to you all here present: good people, as many of you as believe as I do, pray for me." When she came to the stake, she kissed it, and said, "Welcome the cross of Christ! Welcome the sweet cross of Christ!" When the fire was kindled about her, she said, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour!" and so, casting her head and eyes towards heaven, and holding up her hands against her breast, she there continued them till the sinews of her arms brake; and then, as quietly as i. she had been in a slumber, without the sense of pain, she yielded up her life unto her Redeemer and her Lord!

X. ELIZABETH PREST.

MARTYRED AT EXETER, NOVEMBER 17, 1558.

Elizabeth Prest a Cornish woman—Her religious knowledge—Her husband and children, Papists—Her troubles—She leaves

her husband—She returns—She is apprehended—Sent to Exeter—Her trial by Bishop Troublevile—Her defence—She is remanded—Her condemnation—Priests visit her—Her faith—Manner of her death.

Elizabeth Prest was a woman of extensive knowledge of the pure doctrine of Christ, though she was the wife of a labouring farmer living at a small village in Cornwall, near to the town of Launceston. Her husband was a zealous Papist, and their three children followed the faith of their father. She had, therefore, frequent occasion to rebuke them for their ignorant and gross superstitions. Her husband, however, being the superior, exercised his authority, compelling her sometimes to attend the mass, to follow in the Romish processions, and to conform to the established ceremonies. Worshipping the images, and the bread and wine, wounded her conscience, as idolatry, while her heart was grieved at the degradation which she was thus called to suffer, and being afflicted at the thoughts of doing that which was so much against her inclination, she prayed to God for his direction and assistance, and formed the resolution to leave her husband.

Having travelled from place to place for some time, maintaining herself by menial labour and spinning, she at length, in hopes of better treatment, returned to her husband and family; but within a few days she was accused of heresy by some of her neighbours, and being apprehended, she was committed to Launceston gaol, and thence, after about three months, she was sent to Exeter, to be examined by the bishop, Dr. Troublevile. Dr. Raynolds, the dean, and Mr. Blaxland, treasurer, sent for her several times, treating her with the utmost derision and scorn. Various things were laid to the charge of this intelligent confessor of Christ; but the chief accusations against her were her having spoken against the "sacrament of the altar," and against images in the churches, calling them "idols."

Dr. Troublevile solemnly reproved her for speaking against the "sacrament of the altar," as a matter too high for her to understand or to meddle with, alleging

that she had committed the greatest of crimes in speaking of it with disrespect. The poor woman replied, "There was never such an idol as your sacrament—it is made by your priests, and commanded to be worshipped by all men; whereas Christ commanded it to be eaten and drank in remembrance of his most blessed passion, for our redemption." The bishop then said, "Hast thou not heard that Christ did say over the bread, 'This is my body;' and over the cup, 'This is my blood?'" To which the woman answered, "Yes, he said so; but he meant, that it is his body and blood, not carnally, but sacramentally." On the bishop's telling her, that she had heard this from some new preacher, or learned it from some ill book, and that she was deceived; the poor woman replied, "No, my lord, what I have learned was from godly preachers and godly books; and, if you will give me leave, I will declare the reason why I will not worship the sacrament; but you must bear with me, a poor woman."

Leave having been given, she said, "I will demand of you, whether you can deny your creed, which saith, that Christ sitteth on the right hand of his Father, both body and soul, until he come again to judgment? Or, whether he be not there in heaven, and makes intercession for us to God the Father? If it be so, Christ is not here on earth in a piece of bread. If he be not here, and if he doth not dwell in temples made with hands, but in heaven, why then do we seek him? If he did offer his body once for all, why make you a new offering? If Christ, with once offering himself, made all perfect, why do we, with a false offering, make all imperfect? If he be to be worshipped in spirit and in truth, why do ye worship a piece of bread? If he be eaten and drunken in faith and truth, if his flesh be not profitable to be among us, why do you say you make his body and blood, and say it is profitable for body and soul? Alas! I am but a poor woman; but rather than I would do as ye do, I would live no longer."

Astonished at a defence of her principles so sound and scriptural, the bishop dismissed this courageous

confessor, remanding her to prison; so that she might have another hearing in a few days. But the bishop, finding her "obstinate" in her belief, and that all his endeavoûrs to alter her opinions were ineffectual, he read over to her the dreadful sentence of her condemnation. At the close of which the ardent confessor exclaimed,—"I thank thee, my Lord my God; this day have I found that which I have long sought!"

Between the time of her condemnation and execution, several priests visited her in prison, using their most forcible arguments to induce her to recant, promising that her life should be spared on that condition; but her mind was fortified, and she replied, "No, that I will not; God forbid that I should lose the life eternal for this carnal life. I will never turn from my heavenly husband to my earthly husband; from the fellowship of angels to mortal children; and if my husband and children be faithful, then am I theirs. God is my father! God is my mother! God is my sister, my brother, my kinsman! God is my friend most faithful!"

On the day appointed, November 4, 1558, she was led to the place of martyrdom, called "Southenkey," without the walls of Exeter. When she arrived at the fatal spot, several priests again endeavoured to prevail on her to recant; but she desired them not to interrupt her devotions. Being fastened to the stake, the fire being kindled, she repeatedly cried, "God be merciful to me a sinner!" and thus breathed out her spirit into the hands of her Redeemer.

Three men and two women were martyrs for the truth about the same time at Canterbury. The date is given, November 10th; but some reckon Elizabeth Prest the last that suffered for Christ in the bloody reign of Queen Mary, who died, November 17, 1558.

XI. LADY LISLE.

MARTYRED AT WINCHESTER IN SEPTEMBER, 1685.

Reign of James II.—He is dethroned—Notices by Bishop Burnet—Two executions—Lady Lisle—Lord Lisle assassinated—Lady Lisle's character—Hicks and Nelthorp seek an asylum in her house—They are apprehended—Atrocious conduct of Judge Jeffries—Lady Lisle tried—The jury twice declare her "Not Guilty"—Jeffries threatens them—They then declare her "Guilty"—Her execution—Reflections of Bishop Burnet.

JAMES II., and his terrible reign, exhibit a fearful picture in the history of England. Unworthy of royal honour, with judges capable of any unrighteous procedure, he was driven from his throne; and many affecting notices of that period, especially regarding religion, are given by our historians, particularly by Bishop Burnet. Two remarkable personages are mentioned in his "Life and Times," whose truly Christian character, and their iniquitous condemnation and execution, have rendered their names honourable in the list of "Female Martyrs of Great Britain."

Having related the case of Mrs. Gaunt, he says:—"The other execution was of a woman of greater quality, the Lady Lisle. Her husband had been a regicide, and was one of Cromwell's Lords, and was called the Lord Lisle. He went, at the time of the restoration, beyond sea, and lived at Lausanne. But three desperate Irishmen, hoping by such a service to make their fortunes, went thither and killed him as he was going to church; and, being well mounted and ill-pursued, got into France. His lady was known to be much affected with the king's death, and not easily reconciled to her husband for the share he had in it. She was a woman of great piety and charity. The night after the action, Hicks, a violent preacher among the dissenters, and Nelthorp, came to her house. She knew Hicks, and treated him civilly, not asking from whence they came. But Hicks told what brought them thither, for they had been with the Duke of Monmouth. Upon which she went out of the room immediately, and ordered her chief servant to send an information

concerning them to the next justice of the peace, and in the meanwhile to suffer them to make their escape. But before this could be done, a party came about the house, and took both them and her for harbouring them.

"Jeffries resolved to make a sacrifice of her, and obtained of the king a promise that he would not pardon her; which the king owned to the Earl of Faversham, when he, upon the offer of £1,000 if he could obtain her pardon, went and begged it. So she was brought to her trial. No legal proof was brought that she knew that they were rebels; the names of the persons found in her house were in no proclamation, so there was no notice given to beware of them. Jeffries affirmed to the jury, upon his honour, that the persons had confessed that they had been with the Duke of Monmouth. This was the turning a witness against her, after which he ought not to have judged in the matter. And, though it was insisted on, as a point of law, that till the persons found in her house were convicted, she could not be found guilty, yet Jeffries charged the jury in a most violent manner to bring her in guilty. All the audience was strangely affected with so unusual a behaviour in a judge. Only the person most concerned, the lady herself, who was then past seventy, was so little moved at it that she fell asleep. The jury brought her in 'Not Guilty.' But the judge in great fury sent them out again. Yet they brought her in a second time, 'Not Guilty.' Then he seemed as in a transport of rage, and upon that threatened them with an attaint of jury. So they, overcome with fear, brought her in, the third time, 'Guilty.' The king would show no other favour, but that he changed the sentence from burning to beheading. She died with great constancy of mind, and expressed a joy that she thus suffered for an act of charity and piety!" Lady Lisle was put to death at Winchester.

Bishop Burnet further remarks, in relation to the numbers that were sacrificed at this period—very many of them persons of reputed piety, "Most of those that

had suffered, expressed at their death such a calm firmness, and such a zeal for their religion, which they believed was then in danger, that it made great impression on the spectators. Penn [the Quaker] said to me, the king [James II.] was to be pitied, who was hurried into all this effusion of blood by Jeffries's impetuous and cruel temper. But if his own inclinations had not been biassed that way, and, if his priests had not thought it the interest of their party to let that butcher loose, by whom so many men that were like to oppose them were put out of the way, it is not to be imagined that there would have been such a run of barbarous cruelty, and that in so many instances!"

Lady Lisle's martyrdom is believed to have been not the least link in the chain of events by which Divine Providence deposed the tyrant, James II., and brought about the "glorious Revolution," under King William and Queen Mary!

XII. MRS. GAUNT.

THE LAST FEMALE MARTYR IN GREAT BRITAIN.

MARTYRED AT TYBURN, LONDON, OCTOBER 13, 1685.

Mrs. Gaunt, a lady of London—Her piety—The "infamous Judge Jeffries"—Her character by Bishop Burnet—His testimony regarding her trial, condemnation, and execution—Her dying testimony for religion—As to her alleged offence—And her enemies—Her admonition to them—Mrs. Gaunt, the last female martyr in Britain!

MRS. GAUNT was a lady of considerable property in the city of London, in the reign of James II. Her intelligent piety as a Protestant and her active philanthropy were well known. Her "work of faith and labour of love," with her exemplary sufferings, have procured her a lasting and honourable memorial in the church of God, as the last female martyr in England!

Bishop Burnet, having described some of the horrors of that dreadful reign, through the oppressions, persecutions, and cruelties, exercised towards conscien-

tious persons, through the illegal proceedings of the courts, and especially the proverbially "infamous Judge Jeffries," supported by the intolerant bigotry of his royal master, narrates the barbarous execution of this amiable lady, at Tyburn, October 13, 1685. Mrs. Gaunt and the Lady Lisle are both mentioned by that candid prelate, as benevolent and worthy followers of the Redeemer.

"Two executions," he says, "were of such an extraordinary nature, that they deserve a more particular recital. There was in London one Gaunt, a woman that was an Anabaptist, who spent a great part of her life in acts of charity, visiting the gaols, and looking after the poor, of whatsoever persuasion they were. One of the rebels found her out; and she harboured him in her house, and was looking for an occasion of sending him out of the kingdom. He went about in the night, and came to hear what the king had said (which was, that he would sooner pardon the rebels than those who harboured them); so he, by an unheard-of baseness, went and delivered himself up, and accused her that had harboured him. She was seized on, and tried. There was no witness to prove that she knew the person she harboured was a rebel, but himself; her maid-servant witnessed only that he was entertained at her house. But, though the crime was her harbouring a traitor, and was proved only by this infamous witness, yet the judge charged the jury to bring her in guilty; pretending that the maid was a second witness, though she knew nothing of that which was the criminal part. She was condemned and burnt, as the law directs in the case of women convicted of treason. She died with a constancy, even to cheerfulness, that struck all that saw it. She said charity was a part of her religion as well as faith: this, at worst, was the feeding an enemy; so she hoped she had her reward with Him for whose sake she did this service, how unworthy soever the person was that made so ill a return for it. She rejoiced that God had honoured her to be the first that suffered by

fire this reign; and that her suffering was a martyrdom for that religion which was all love. Penn, the Quaker, told me, he saw her die. She laid the straw about her for burning her speedily, and behaved herself in such a manner, that all the spectators melted into tears."

Mrs. Gaunt, before her execution, delivered a paper to Captain Richardson, keeper of Newgate, as her dying testimony concerning religion and her own circumstances. From that interesting document the following extracts are taken:—

"Not knowing whether I shall be suffered, or able, because of weaknesses that are upon me, through my close imprisonment, to speak at the place of execution, I have written these few lines to signify, that I am reconciled to the ways of God towards me; though it be in ways I looked not for, and by terrible things, yet in righteousness: for, having given me life, he ought to have the disposing of it, when and where he pleases to call for it; and I desire to offer up my all to him, it being but my reasonable service; and also the first terms Christ offers, that he that will be his disciple, 'must forsake all and follow him.' Therefore, let none think it hard, or be discouraged at what hath happened unto me, for he doth nothing without cause, he being 'holy in all his ways and righteous in all his works;' and it is but my lot in common with poor desolate Zion at this day. Neither do I find in my heart the least regret for anything I have done in the service of my Lord and Master, Jesus Christ, in securing and succouring any of his poor sufferers that have shown favour, as I thought, to his righteous cause; which cause, though it be now trampled on, yet may revive, and God may plead in it at another rate, more than ever he hath yet done, with all its opposers and malicious haters. Therefore, let all that love and fear him, not omit the least duty that offers, knowing that now Christ has need of them, and expects they should serve him. And I desire to bless his holy name, that he hath made me useful in my generation to the comfort and relief of many desolate ones: 'That the blessing of those that

were ready to perish, hath come upon me,' and I have helped to 'make the heart of the widow sing.' And I desire to bless his holy name, that in all this, together with what I am charged with, I can approve my heart to him, that I have done his will, though it doth cross man's. The Scriptures which satisfy me are, Isaiah xvi. 3, 4: 'Hide the outcast; betray not him that wandereth; be a covert to them from the face of the spoiler;' and Obad. 14: 'Neither shouldest thou have delivered up those of his that did remain in the day of distress.' So that I have cause to rejoice in that I suffer for righteousness' sake, and that God hath accepted my service, which hath been done in sincerity, though mixed with manifold infirmities, which he hath been pleased, for Christ's sake, to cover and forgive. And now concerning my crime, as it is called; alas! it was but a *little one*, and might well become a prince to forgive; but he that showeth no mercy, shall find none. I did but relieve an unworthy, poor, distressed family; and, lo! I must die for it! Well, I desire, in the lamblike nature of the gospel, to forgive those that are concerned, and to say, 'Lord, lay it not to their charge.' But I fear—nay, I believe, when he comes to make inquisition for blood, mine will be found at the door of the furious judge ['the infamous Withers!']

"Also, Capt. Richardson, who is cruel to all under my circumstances, and who did, without any mercy or pity, hasten my sentence, and held up my hand that it might be given; all which, together with the *great one of all* [King James II.,] by whose power all these, and multitudes more cruelties are committed, I do heartily and freely forgive, as against me; but as it is done in an implacable mind against the Lord Christ, and his righteous cause and followers, I leave it to him who is the avenger of all such wrongs, 'Who will tread upon princes as upon mortar, and be terrible to the kings of the earth.' And know this also, that though you are seemingly fixed, and because of the power in your hands are weighing out your violence, and dealing with a spiteful mind, because of the old and new hatred, by

impoverishing and every way distressing those under you; yet, unless you can secure Jesus Christ, and all his holy angels, your hand shall never accomplish your enterprises, for He will be upon you ere you are aware; and, therefore, that you may be wise, instructed, and learn, is the desire of her that finds no mercy from you.

"ELIZABETH GAUNT."

Mrs. Gaunt is regarded as the last of the "Female Martyrs of Great Britain," and her exemplary character, illustrated by her piety in her extreme sufferings, contributed not a little to prepare the public mind for the overthrow of the Popish bigot, James II., and for the elevation of William III., known to be a friend of liberty, and a sound Protestant.

BRITISH LEARNED LADIES.

I. MRS. ROPER.

DIED IN 1544.

Mrs. Roper, daughter of Sir T. More—His fame—His idea of female accomplishments—His patronage of learned men—State of his family—Margaret's qualities—Her father's concern in her illness—Sir Thomas's letter to his daughters—Margaret's marriage to Mr. Roper—Called the "ornament of Britain"—Testimony of Erasmus—Leland's Latin epigram—Sir Thomas offends King Henry—Refuses to take the "Oath of Supremacy"—He is committed to the Tower—Visited by his daughter Margaret—Sir Thomas condemned—Her interview with him—He is beheaded She takes care of his interment—She is imprisoned, and released—Her death—Literary works of Mrs. Roper—Her learned daughter Mary.

MARGARET ROPER, celebrated as the most learned lady of her age, was the eldest of the three daughters of Sir Thomas More, Lord High Chancellor of England under King Henry VIII. Sir Thomas was one of the most extraordinary men of his age, and he procured for his daughters the most able instructors; so

that, for solid learning and polite literature, they were famed throughout Europe.

Sir Thomas More's idea of "female accomplishments" may be understood from the counsel which he gave to a friend, in a Latin poem, respecting "the choice of a wife," in which he advises to overlook wealth and beauty; and "if he desires a happy life, to join himself with a woman of virtue and knowledge." He expresses himself thus :—

"May you meet with a wife who is not always stupidly silent, nor always prattling nonsense! May she be learned, if possible, or at least capable of being made so! A woman thus accomplished will be always drawing sentences and maxims of virtue out of the best authors of antiquity. She will be herself in all changes of fortune, neither blown up in prosperity, nor broken with adversity. You will find in her an even, cheerful, good-humoured friend, and an agreeable companion for life. She will infuse knowledge into your children with their milk, and from their infancy train them up to wisdom. Whatever company you are engaged in you will long to be at home, and retire with delight from the society of men into the bosom of one who is so dear, so knowing, and so amiable. If she touches her lute, or sings to it any of her own compositions, her voice will soothe you in your solitudes, and sound more sweetly in your ear than that of the nightingale. You will spend with pleasure whole days and nights in her conversation, and be ever finding out new beauties in her discourse. She will keep your mind in perpetual security, restrain its mirth from being dissolute, and prevent its melancholy from being painful!"

Sir Thomas intended that his daughters should be such accomplished and invaluable wives, and hence for their sakes, as well as from his own taste and generosity, he was a liberal patron of learned men. Many of the greatest scholars of that age sought the patronage of this munificent courtier, and his house was reputed as a sort of academy. Erasmus, one of the

most profound scholars in Germany, having visited England, and made the acquaintance of Sir Thomas, gave the following account of that distinguished statesman and his family :—

"More has built, near London, upon the Thames side, at Chelsea, a commodious house, neither mean, nor subject to envy, yet magnificent enough. There he converseth affably with his family, his wife, and son, and daughter-in-law, his three daughters, and their husbands, with eleven grandchildren. There is not any man living so loving to his children as he; and such is the excellence of his temper, that whatsoever happeneth that could be prevented, he loveth it so as though nothing could happen more happily. You would say, there was in that place *Plato's academy;* but I do the house an injury in comparing it to Plato's academy, wherein there was only disputations of numbers and geometrical figures, and sometimes of moral virtues, I should rather call the house a school or university of Christian religion; for there is none therein but readeth or studieth in the liberal sciences; their especial care is piety and virtue; there is no quarrelling or intemperate words heard, none seen idle; which household discipline that worthy gentleman doth not govern by proud words, but with all kind and courteous benevolence; every body performeth his duty, yet is there always alacrity, neither is sober mirth anything wanting."

Margaret was born about the year 1508, in London, and she seems to have been adorned with every perfection that could be afforded by nature or art. Although in the Romish church, there is reason to believe that she was a person of sincere piety, living by faith on Jesus Christ. She possessed a ready wit, a quick perception, a tenacious memory, a fine imagination, and a clear enunciation, so as to be able to express her sentiments with the utmost gracefulness. "Under the tuition of her learned masters, she became a perfect mistress of the Greek and Latin languages, and well acquainted with philosophy, astronomy, physic, arithmetic, logic, rhetoric, and music;" and the several

letters from her father to her, as preserved in Mr. More's "Life of Sir Thomas More," will be a perpetual memorial of his endeared affection for her, and of his high esteem for her superior learning and eminent abilities.

Sir Thomas was so exceedingly fond of this his darling daughter, that his life seemed identified with hers; and his ardent affection for her is strikingly illustrated in his conduct during her illness, in the year 1528, a short time before she was married. Mr. More, in the "Life of Sir Thomas," remarks:—"When she was very dangerously ill of the sweating sickness, of which many died at that time, and lying in so great extremity of the disease that the utmost skill of the ablest and best physicians proved ineffectual, for she would not be kept from sleeping, so that every one about her began to despair of her life, as being to outward appearance beyond all hopes of recovery. Her father, in this his extreme affliction, went into his chapel; and upon his knees, with the most ardent devotion, earnestly begged and entreated Almighty God, that if it were pleasing unto his Divine wisdom, that, at his intercession, he would vouchsafe graciously to grant this his humble petition, where it came presently into his mind that a clyster was the only way to help her; which, when he told the physicians, they acknowledged that it was the only remedy, wondering at themselves that they had not thought of it, which was immediately ministered unto her sleeping, for otherwise she would never have been brought to that kind of medicine: and although when she awaked thoroughly, God's marks, an evident and undoubted token of death, plainly appeared upon her, yet she, contrary to all expectation, was miraculously, and by her father's fervent prayers, restored to perfect health again; whom, if it had pleased God at that time to have taken to his mercy, her father solemnly protested he never would have meddled with any worldly matters after, such was his fatherly love and vehement affection to this his jewel, who, most nearly of all the rest of his children, expressed her father's virtues; although the

meanest of all the rest might have been matched with any other of their age in England, either for learning, excellent qualities, or piety; they having been brought up, even from their infancy, with such care and industry, and enjoying always most learned and virtuous masters."

What pleasure Sir Thomas took in the improvement of his daughters, and what was their application to their studies, will be manifest from the following letter:—

"Thomas More sendeth greeting to his most dear daughters Margaret, Elizabeth, and Cecilia, and to Margaret Gigs, as dear to him as if she were his own. I cannot sufficiently express, my best beloved wenches, how your eloquent letters have exceedingly pleased me, and this is not the least cause, that I understand by them you have not in your journeys, though you change places often, omitted anything of your custom of exercising yourselves, either in making of declamations, composing of verses, or in your logic exercises; by this I persuade myself that you dearly love me, by your diligence in my absence, as to perform those things which you know how grateful they are to me in my presence. And as I find this your mind and affection so much delight me, so will I procure that my return shall be profitable unto you. And persuade yourselves that there is nothing amongst these my troublesome and careful affairs that recreateth me so much as when I read somewhat of your labours, by which I understand those things to be true which your most loving master writeth so lovingly of you, that unless your own epistles did show evidently unto me, how earnest your desire is towards learning, I should have judged that he had written rather of affection than according to the truth; but now, by these that you write, you make him to be believed, and me to imagine those things to be true of your wit and acute disputations, which he boasteth of you almost above all belief; I am, therefore, marvellously desirous to come home, that we may hear them, and set our scholar to dispute with you,

who is slow to believe—yea, out of all conceit—to find you able to be answerable to your master's praises. But I hope, knowing how stedfast you are in your affections, that you will shortly overcome your master, if not in disputing, at least in not leaving of your strife. Farewell, dear wenches."

Margaret, in her twentieth year, was happily married to William Roper, Esq., of Well-hall, in the parish of Eltham, in Kent. This gentleman, whom Erasmus styles the "*most learned Roper*," is represented as "endowed with all the desirable qualities that could be wished for in a man; as great knowledge, piety, charity, ingenuity, sweetness of temper, a lover of learning, and studied the same things as they did, which produced a cordial and indissoluble friendship through the whole family." By this worthy gentleman she had two sons and three daughters, of whose education she took the same care as had been taken of her own. The famous Roger Ascham tells us, that she was very desirous of having him for their tutor; but he would not then, upon any terms, leave the university, and she procured Dr. Cole and Dr. Christopherson (afterwards bishop of Chichester), both famous for their skill in the Greek tongue.

Mrs. Roper, being personally known to Erasmus, frequently corresponded with that great man, who highly valued her talents and learning, styling her *Britanniæ Decus*, the "ornament of Britain," insomuch that when her father, "Sir Thomas, had sent him a very valuable present of a picture, representing himself and his whole family, drawn by the celebrated Hans Holbein, Erasmus returned him his most grateful acknowledgments for such an acceptable present, in a Latin epistle to the lady; in which he tells her, that nothing could give him a more sensible pleasure than he had just received, wherein a family he so much respected was so exactly delineated, especially as it was done by one whom he had recommended to her father; adding, that though he knew every person represented in the picture, yet he was more than

ordinarily pleased with her's, which brought to mind all the excellent qualities which he had long admired in her. She soon returned the compliment in an elegant epistle; in which she tells him, that she was pleased to find that their family piece was so acceptable to him; and acknowledges him as her preceptor, to whom she would be for ever grateful." Erasmus wrote several epistles to her sisters, Elizabeth and Cecilia, yet he seems to have had a more than ordinary respect for her; and though he had a vast number of noble patrons, who would gladly have had their names and memories perpetuated in his works, he chose to dedicate to this young lady some hymns of Prudentius, as peculiarly appropriate to her pious inclinations.

Mr. John Leland, also, the celebrated antiquarian, chaplain to King Henry VIII., commended, in a Latin epigram, the extensive learning of the daughters of Sir Thomas More. Every reader will peruse the following translation of his panegyric with real pleasure:—

"Forbear too much t' extol, great Rome, from hence,
Thy famed Hortensius' daughters' eloquence;
Those boasted names are now eclipsed by three
More learned nymphs, great More's fair progeny;
Who overpassed the spinsters' mean employ;
The purest Latin authors were their joy:
They loved in Rome's politest style to write,
And with the choicest eloquence indite.
Nor were they conversant alone in these,
They turned o'er Homer and Demosthenes:
From Aristotle's store of learning, too,
The mystic art of reasoning well they drew.
Then blush, ye men, if you neglect to trace
Those heights of learning which the females grace."

Mrs. Roper continued to devote a large portion of her time to the acquisition of knowledge; and, in addition to the learned languages, to which she had so successfully applied in her younger years, she now seems to have been eagerly bent on the advancement of her attainments, in the study of philosophy, astronomy, physic, and the Holy Scriptures; the last two of which were commended to her by her father, as "the employment of the remaining part of her life."

Sir Thomas More, as Lord Chancellor, became involved in the disputes between his royal master and the Pope, respecting the divorce from his queen, Catherine of Arragon, as sought by Henry. Perceiving the king's determination, he quitted his high office, and resigned " the great seal;" but Henry never forgave this act of his faithful servant. The " Act of Supremacy," rejecting the Pope's jurisdiction in England, and declaring the king to be the head of the church, was contrary to the judgment and wishes of this great man; and, on his refusing to take the "oath of supremacy" when tendered to him, he was committed to the charge of the abbot of Westminster, and soon sent to the Tower of London.

Mrs. Roper, with much difficulty, obtained leave to visit her beloved father in the prison; where she employed every possible argument of which she was mistress, with entreaties and tears, to save his life, by making the required oath. " But all proved ineffectual, his conscience being dearer to him than any worldly consideration whatever; even that of his favourite daughter's peace and happiness." This calamity was the means of bringing the various branches of the family together again at Chelsea; and Mrs. Roper, in one of her letters, thus writes to her father :—" What do you think, my most dear father, doth comfort us at Chelsea, in this your absence? Surely the remembrance of your manner of life passed amongst us, your holy conversation, your wholesome counsels, your examples of virtue, of which there is hope, that they do not only persevere with you, but that they are, by God's grace, much more increased."

Sir Thomas was condemned to be beheaded. Dr. Knight, in his " Life of Erasmus," states that, " after sentence of death had been passed on Sir Thomas, as he was going back to the Tower, she rushed through the guards and crowds of people, and came pressing towards him. At such a sight, as courageous as he was, he could hardly bear up under the surprise his passionate affection for her raised in him; for she fell

upon his neck and held him fast in the most endearing embraces, but could not speak one word to him: great griefs having the stupifying quality of making the most eloquent dumb. The guards, though justly reputed an unrelenting crew, were much moved at this sight, and therefore were more willing to give Sir Thomas leave to speak to her, which he did in these few words:—'My most dear Margaret, bear with patience, nor do not any longer grieve for me. It is the will of God, and therefore must be submitted to;' and then gave her a parting kiss. But after she was withdrawn ten or a dozen feet off, she comes running to him again, falls upon his neck, but grief stopped her mouth. Her father looked wishfully upon her, but said nothing, the tears trickling down his cheeks, a language too well understood by his distressed daughter, though he bore all this without the least change of countenance; but just when he was to take his final leave of her, he begged her prayers to God for him, and took his farewell of her. The officers and soldiers, as rocky as they were, melted at this sight; and no wonder, when even the very beasts are under the power of natural affections, and often show them. Good God! what a shocking trial must this have been to the poor man! How could he be attacked in a more tender point?"

Sir Thomas More having been beheaded in July 1535, Mrs. Roper took care for the interment of his body in the chapel of the Tower; and afterwards procured his corpse to be removed, and buried in the chapel of the church at Chelsea, as Sir Thomas, in his life-time, had appointed. His head having remained about fourteen days on London-bridge, and being to be cast into the Thames, to make room for others, she bought it, lest, as she stoutly affirmed to the Council, being afterwards summoned before them for the same matter, it should be food for fishes. She likewise felt the fury of the king's displeasure, on her father's account, being herself committed to prison; but, after a short confinement, and after they had in vain endeavoured to terrify her with menaces, she was released, and sent to her husband.

Mrs. Roper was only about *twenty-seven* years of age, at the time of her thus losing her beloved father: she survived him nine years, and was sixteen years the affectionate and faithful wife of Mr. Roper, dying about the thirty-sixth year of her age, in the year 1544. Having carefully preserved her venerated parent's head in a leaden box, she was buried, as she had desired, with that sacred relic in her arms, at St. Dunstan's church in the city of Canterbury, in a vault under a chapel joining to the chancel, being the burying-place of the Ropers! Mr. Roper survived his estimable partner, whom "he lost in the bloom of his years, and lived a chaste widower *thirty-three* years," dying January 4, 1577, aged 82 years.

Mrs. Roper, as the fruit of her learning, left written, besides great numbers of Latin epistles, orations, and poems, sent to her learned correspondents, an oration to answer Quinctilian, defending that rich man, whom he accuses of having poisoned a poor man's bees with certain venomous flowers: this is regarded as a very admirable composition, worthy of being compared with that of the great Roman rhetorician. She wrote two declarations, which her father and she translated into Latin; and a treatise on the "Four Last Things," so powerful in reasoning and so judicious, that her father regarded it as superior to his own discourse on the same subject.

Mrs. Roper also translated Eusebius's Ecclesiastical History out of Greek into Latin; but was prevented in the publication of it by Bishop Christopherson, a noted Grecian, who, at that time, was engaged in the same task. This laborious performance was afterwards translated out of Latin into English, by her daughter Mary, who seems to have inherited her mother's fine parts and learning, so that, being one of "the gentlewomen of the queen's privy chamber," this learned young lady was styled by Mr. Roger Ascham an "ornament of her sex, and of the court of Queen Mary."

II. LADY ANNA BACON.

· DIED ABOUT THE YEAR 1604.

Lady A. Bacon a daughter of Sir A. Cooke—The education of his daughters—Fame of Anna—She is appointed governess to Prince Edward—Her translations—She is married to Lord Bacon—She translates Bishop Jewel's "Apology for the Church of England" —The manuscript submitted to Archbishop Parker and Bishop Jewel—Commendation of Bishop Jewel—He returns it to her printed—Death of Lord Bacon, and of Lady Bacon.

Lady Anna Bacon was second daughter of Sir Anthony Cooke, and of his lady, Anna, born in the year 1528, as is probable, at Giddy Hall, in Essex. Sir Anthony Cooke was famed for his great learning; and, therefore, he was appointed by King Henry VIII. tutor to his son, Edward VI. Sir Anthony bestowed also the utmost care upon the education of his daughters. Mildred, the eldest, was married to Lord Burleigh, whose eulogy upon her character and virtues beautifully illustrates his affection for his wife, and her excellency as a Christian.

Anna was a lady of remarkable endowments; and having acquired an uncommon measure of learning, she made an illustrious appearance among the literati, in the reign of Henry VIII. She is truly said to have been "a choice lady, eminent for piety, virtue, and sound learning, exquisitely skilled in the Latin, Greek, and Italian tongues;" and therefore she was honoured with the appointment of governess to the young prince, afterwards the accomplished King Edward VI.

Anna Cooke "gave an early specimen of her industry, piety, and learning, in translating out of Italian into English, twenty-five sermons, written by Bernardine Ochine, concerning the *Predestination and Election of God*, published in the year 1550;" a new edition of which was afterwards published under the following title:—"Certayne Sermons of the ryghte famous and excellente clerk, Master Bardine Ochine, born within the famous universitie of Siena in Italy, now also an example in thys lyfe, for the faithful testimony of Jesus

Christe. Twenty-five Sermons, translated into English from the Italian by a gentleman, and the last twenty-five translated by a young lady."

Anna Cooke's fame and merit procured for her a husband in the person of Sir Nicholas Bacon, Knt., Lord Keeper of the Great Seal of England. By this gentleman she had two sons, Anthony and Francis, whose vast capacities and great attainments, in various branches of learning, rendered them the ornaments of their country, and the wonder of their age. Francis was illustrious as the father of experimental philosophy; and their celebrity resulted, in a considerable degree, from the devoted care and instruction of their excellent mother.

Lady Bacon, soon after her marriage, performed another, and far more popular work, which procured her greater honour—the translation of Bishop Jewel's "Apology for the Church of England," which he had written in Latin, "to the infinite satisfaction of the reformed churches, and to the shame and confusion of that of Rome." Mr. Strype informs us, that "after she had finished the translation, she sent the copy to the archbishop [of Canterbury, Dr. Parker] to peruse it. She sent also this her translation to Bishop Jewel, the author, to overlook it, that she might not in any point mistake his meaning. This copy was attended with an epistle to him, in Greek; and he answered her again in Greek." Both these prelates having "read over the translation, found it so correct, that they mended nothing, no, not the least word. The letter the archbishop sent to her, relating to this performance, being very much to the honour of herself and sex, I will here transcribe some part of it," says Mr. Ballard, "believing the perusal of it may be very acceptable to the ladies, and may raise an emulation in them, to apply themselves to the study of useful learning."

The letter was superscribed "To the Right Honourable, learned, and virtuous Lady, A. B., M. C. wisheth from God grace, honour, and felicity." He told her therein,—

"That, according to her request, he had perused her studious labour of translation, profitably employed in a right commendable work. Whereof, for that it liked her to make him a judge, and for that the thing itself had singularly pleased his judgment, and delighted his mind in reading it, he had right heartily to thank her ladyship, both for her well thinking of him, and for the comfort that it wrought in him. But far above these private respects, he was by greater causes enforced, not only to show his rejoice of this her doing, but also to testify the same by this his writing prefixed before the work, to the commodity of others, and good encouragement of herself. That she had used her accustomed modesty, in submitting it to his judgment; but therein her praise was doubled, since it had passed judgment without reproach. And whereas both the chief author of the Latin work and he, severally perusing and confirming her whole translation, had without alteration allowed of it, he was both to desire her ladyship, and advertise the readers, to think that they had not therein given anything to any dissembling affection towards her, as being contented to wink at faults to please her, or to make her without cause to please herself. That by her travail, she expressed an acceptable duty to the glory of God, deserved well of this church of Christ, honourably defended the good fame and estimation of her own native tongue, shewing it to be able to contend with a work originally written in the most praised speech. That besides the honour done to her sex, and to the degree of ladies, she had done pleasure to the author of the Latin book, in delivering him, by her clear translation, from the perils of ambiguous and doubtful constructions, and in making his good work more publicly beneficial; whereby she had raised up great comfort to her friends, and had furnished her own conscience joyfully with the fruit of her labour, in so occupying her time. Which must needs redound to the encouragement of noble youth in their good education, and to spend their time and knowledge in godly exercise, she having delivered them so singular a precedent. That

as God, he was sure, did accept that her doing, and would bless with increase; so her, and their most virtuous and sovereign lady and mistress, it should be good cause to commend; and all noble gentlewomen should, he trusted, hereby be allured from vain delights, to doings of more perfect glory.

"That he, for his part, as occasion might serve, should exhort others to take profit by her work, and follow her example: whose success he did beseech our heavenly Father to bless and prosper. That to the end, both to acknowledge his good approbation, and to spread the benefit more largely, where her ladyship had sent him her book *written*, he had, with most hearty thanks, returned it her, as she saw, *printed*, knowing that he had thereby done for the best, and in this point used a seasonable policy; that is, to prevent such excuses as her modesty would have made, in stay of publishing it."

Lady Bacon survived her husband, Sir Nicholas, who died February 20, 1578-9; and was buried in St. Paul's, London. Whether, however, she wrote any work, or made any other translation, is not known. She is believed to have reached the age of 76, dying about the year 1604; and, according to Dr. Rawley, she was buried at Gorhambury, near St. Albans.

III. LADY ELIZABETH RUSSEL.

DIED ABOUT THE YEAR 1606.

Lady E. Russel a daughter of Sir A. Cooke—Married to Sir T. Hobby—He dies at Paris—She buries him in England—She is again married, to Lord John Russel—He dies, and is buried in Westminster Abbey—Lady Russel's death—Her station—Her literary works—Her translation of "A Way of Reconciliation," &c.—She dedicates it to her daughter, Lady Herbert—Extracts of the Dedication—Her death—Her character, by Mr. Ballard.

Lady Elizabeth Russel was the third daughter of the celebrated Sir Anthony Cooke, born in the year 1529, at Giddy Hall, in Essex. She was equally happy with her other sisters, Lady Burleigh and Lady Anne

Bacon, in having had the advantages of a solid and polite education; and she gained no less applause than they, among the famous scholars of that age, on account of her knowledge of the learned languages.

This accomplished lady was married first to Sir Thomas Hobby, a statesman of great eminence among the courtiers of Queen Elizabeth, by whom he was sent as her ambassador to the court of France. Lady Hobby accompanied Sir Thomas to Paris, where he died, April 13, 1566, leaving his widow with three children—Edward, Elizabeth, and Anne, and in a state of pregnancy with Thomas, who lived to distress his mother by licentious courses, as appears by a letter of her's extant, addressed to her brother-in-law, lord treasurer Burleigh. She brought the remains of her husband to England, and buried them, with those of his brother, Sir Philip Hobby, in a chapel which she erected on the south side of the chancel of the church, at Bisham, in Berkshire, placing on the tomb inscriptions of her own, in English and Latin.

Several years afterwards, she was married again to Lord John Russel, son and heir to Francis Russel, second Earl of Bedford of that surname; he died before his father, in the year 1584, and was buried in Westminster Abbey, where a monument is erected to his memory, embellished with inscriptions drawn up by Lady Russel, in Greek, Latin, and English.

One son was the fruit of this marriage, who died young in 1580, and two daughters, Anne and Elizabeth; the latter survived her father but a short time. This lady is reported to have died in consequence of wounding the forefinger of her left hand with a needle; a fact which the attitude of her finger, placed on the monument, within the same grate as that of her father, is supposed to intimate. Her statue of alabaster is placed on a pedestal of black and white marble, in imitation of a Roman altar. It appears seated in a wrought osier chair, in a melancholy position, the head inclined towards the right hand, with the forefinger of the left extending downwards, pointing to a death's head under its feet.

Allowing the story of her death to be well founded, it is probable that the wound, from some neglect, and the peculiar state of her blood, might mortify, and so produce death: yet the attitude of the statue is capable of an instructive moral interpretation; and this was probably its chief design, it being erected to her memory by her accomplished sister Anne.

Lady Russel's principles and character may, perhaps, be more clearly illustrated from one of her literary efforts, which has been given to the world. That was a religious work, which she translated from the French, originally written in German, and entitled, "A Way of Reconciliation of a Good and Learned Man, touching the true Nature and Substance of the Body and Blood of Christ in the Sacrament." It was printed in 1605, and dedicated to her only daughter, Anne Herbert, wife to Lord H. Herbert, son and heir to Edward, Earl of Worcester. That dedication breathes the tenderest affection for her daughter, to whom the work is presented as a new year's gift, in a manner worthy of a Christian mother. It begins thus:—

"Most virtuous and worthily beloved daughter: even as, from your first birth and cradle, I was ever most careful, above any worldly thing, to have you seek the most perfect milk of sincere religion; so, willing to end as I began, I have left you, as my last legacy, this book, a most precious jewel, to the comfort of your soul; being the work of a good learned man, made about fifty years since in Germany; after, by travail, a French creature, now naturalised by me into English." Then, proceeding to give the reason of her publishing this piece, she adds, "that at first she meant not to set it abroad in print, but herself only to have some certainty to lean unto in a matter of so much controversy, and to yield a reason of her opinion. But since lending the copy of her own hand to a friend, she was bereft thereof by some; and fearing lest, after her death, it should be printed according to the humours of others, and wrong of the dead, who in his life approved her translation, with his own allowance. Therefore, dreading," she

said, "wrong to him above any other respect, she had, by anticipation, prevented the worst." And she concludes thus: "that she meant it for a new year's gift;" and then, "Farewell, my good Nancy. God bless thee with the continuance of the comfort of the Holy Spirit, that it may ever work in you, and persevere with you to the end, and in the end." She then finishes with a tetrastich in Latin, which has been thus rendered in English:—

"TO MY DAUGHTER ANNE.

"That each new year new blessings Anne may bear,
Thy tender mother breathes her pious prayer:
Blessed be thy husband, blessed thy offspring be,
And all thy days from every ill be free!"

Lady Russel lived to an advanced period, but when or where she died is uncertain; if she survived the printing of her book only one year, she would be seventy-seven years of age. There is extant a letter of hers without date, but evidently written in 1597, to her nephew Cecil, in which she speaks of her increasing infirmities, and which she concludes thus:—"Your lordship's owld awnt of compleat 68 years, that prays for your long lyfe,—ELIZABETH RUSSEL, Dowager."

She seems to have been buried with her first husband, at Bisham, in Berks, in the chapel founded by herself, in which a magnificent monument is erected against the south wall, and in the middle a large arch, raised on four pillars, under which is placed her statue, kneeling, and having on its head the coronet of a viscountess. The figure of an infant lies on a cushion on which she rests, and behind her kneel three daughters. Westward, without the arch, are the statues of two men in armour; and eastward, the statue of a lady in a robe lined with ermine, and a coronet of a viscountess on her head. On a black marble tablet, at the foot of the monument, is an inscription in Greek, and on another an inscription in Latin, of which the following is given as a translation:—

"Nor tears, my friends, nor funeral rites employ!
Ask you the cause? I soar to heavenly joy!"

Mr. Ballard remarks, "I entirely agree with Sir John Harrington, that if Madame Vittoria, an Italian lady, deserved to have her name celebrated, and transmitted to posterity by Ariosto, for writing some verses, in manner of an epitaph upon her husband after his decease, that this learned lady deserves no less commendation, having done as much and more, not only for two husbands, but for her son, daughter, brother, sister, and venerable old friend, Mr. Noke of Shottesbrooke, in the Greek, Latin, and English tongues."

IV. MRS. CARTER.

DIED FEBRUARY 19, 1806.

Mrs. Carter daughter of Dr. Carter, of Deal—Educated by her father—Her acquirements—Her pieces in the "Gentleman's Magazine"—Her friend Miss Talbot—Her noble friends—Her tour in Germany and Holland—Death of Miss Talbot—Of Dr. Carter—Miss Carter introduced to the Queen—Visited by the Princess of Wales and Duke of Cumberland, in her infirmities—Her death—Her character, by Rev. M. Pennington—Her "Reflections on Making a Will"—Her poem, "Thoughts at Midnight."

MRS. ELIZABETH CARTER was the eldest daughter of the Rev. Dr. Nicholas Carter, who was curate of the chapel at Deal in Kent. She was born December 16, 1717: she was educated with great care by her father, and became, by her talents and learning, singularly honoured by many of the nobles in the land. Although industrious in her application, she made, at first, but little progress; and her father despaired of her intellectual attainments reflecting any credit on her preceptor. But being mortified and sorrowful at her own dullness and difficulties, she resolved on persevering, and her diligence was crowned with surprising success, so that she became profoundly learned, having, at her early age, attained a surprising proficiency in Latin, Greek, French, and German; to which she afterwards added the knowledge of the Italian, Spanish, Portuguese, and Hebrew languages, and at last she acquired some acquaintance with the Arabic.

Miss Carter, when only seventeen years of age, had been gratified with seeing many of her poetical pieces published in the Gentleman's Magazine for 1734, under the signature of "Eliza." This extraordinary manifestation of genius and talent procured her immediate celebrity among the learned, and secured her admirers, and some excellent friends. In 1741, she formed an intimacy with Miss Catherine Talbot, a lady of superior genius and of amiable disposition, a niece to the Lord Chancellor Talbot. This intimacy, founded on Christian principle, ripened into cordial affection, and produced a large measure of the purest happiness. Miss Talbot residing with Dr. Secker, it procured for her also the friendship of that pious archbishop of Canterbury. Having such friends, she extended her knowledge of the world, cherished her extraordinary learning, and exercised her habitual devotion. This happy connexion also led to her undertaking and completing the work by which her literary fame has been published to the world—her "Translation of Epictetus."

Miss Carter had, from early life, been acquainted with Mrs. Montague, whose father resided much of his time on an estate near Hythe. From the year 1754, the correspondence between these two friends was frequent, and Miss Carter's visits to the house of Mrs. Montague, in London, and, in the summer, at her seat, at Sandleford, brought her acquainted with many persons of eminent rank and talent. In 1756, Sir George, afterwards Lord Lyttleton, honoured Miss Carter with a visit at Deal, from which commenced a friendship that terminated only with life. About the same time, also, she became acquainted with William Pulteney, Earl of Bath, who, regarding her intellectual powers and her various acquisitions with unfeigned admiration, delighted in her society.

Honours and distinctions crowding thus upon her, could not be enjoyed unmingled with trials; these were, therefore, experienced. Miss Carter accompanied Lord Bath, Mr. and Mrs. Montague, with his lordship's chaplain, Dr. Douglas, afterwards Bishop of Salisbury, to

Spa, made a short tour in Germany and Holland, by which Lord Bath's health appeared improved; but he died in the following summer, to the serious grief of Mrs. Carter. In August, 1768, she sustained the severe loss of her revered friend and patron, Archbishop Secker; and, two years after, she was called to mourn over the decease of her bosom friend, Miss Talbot, concerning whose virtues she wrote, as her tribute of affection,—"Never, surely, was there a more perfect pattern of evangelical goodness, decorated by all the ornaments of a highly-improved understanding, and recommended by a sweetness of temper, and an elegance and politeness of manners, of a peculiar and engaging kind, than in any other character I ever knew."

Mrs. Carter had now reached that period of life, when every year was taking from her some friend of her early years. Her father, aged 87, died in 1774: with him she had passed the greater part of her life, and their affection had been uninterrupted. For many years she very sensibly felt, and sincerely mourned the loss of so worthy a parent; but she found some consolation in the society of several valuable friends. Among the most esteemed of these was Sir William Pulteney, who very liberally settled on her an annuity of one hundred and fifty pounds. She, therefore, in 1782, at the age of sixty-five, though not insensible to the fatigues of foreign travelling, complied with his request, to accompany his daughter to Paris. They were absent only sixteen days, of which they spent one week in the metropolis of France. At home, however, she was able to enjoy her summer tours, which doubtless contributed to her health and amusement.

Mrs. Carter was not unknown to the royal family; for in 1791 she had the honour, by the queen's express desire, of being introduced to her majesty, at Lord Cremorne's house at Chelsea. Afterwards, when the Princess of Wales occupied Lord Keith's house in the Isle of Thanet, she called on Mrs. Carter at Deal; and the Duke of Cumberland also paid her a visit, when attending his regiment at Deal. Such was her reputation as

a learned lady, many years after she had ceased to attract public notice as an author, and when the public generally had forgotten the name of Mrs. Carter.

Time rapidly advancing, Mrs. Carter's infirmities increased; and in 1797 she experienced an alarming illness, the effects of which she never fully recovered in bodily strength, but the faculties of her mind seemed unimpaired. In the summer of 1805, her weakness increased; but she was able to seek her usual relief in winter, by society in London. Having completed her *eighty-eighth* year, she left Deal for the last time, December 23rd; and, although she was able to pay a few visits to old friends, she continued to decline, and at length expired, February 19, 1806, in the *eighty-ninth* year of her age, doubtless to inherit eternal life through our Lord Jesus Christ.

Mrs. Carter's personal piety was intelligent and sincere; but her circumstances and connections, very much among those in the elevated walks of life, prevented her manifesting any remarkable activity, like some of her contemporaries, in the cause of the Redeemer. Her nephew and biographer, Rev. Montague Pennington, represents her "and her truly venerable friend, Miss Talbot, as always holding the same language; nor is Mrs. Carter's religion," says he, "to be searched for only in the humility with which she received, and the faithfulness with which she avowed, the doctrines of the Bible, but in the sincerity with which she followed out these principles to their practical consequences, and lived as she believed. We hear her, in one place, charging upon her friend, Mrs. Montague, the necessity of enlisting her fine talents in the cause of religion, instead of wasting them upon literary vanities. In another, we hear her exposing the pretensions of that religion which does not follow men into the circle in which they live; and loudly questioning whether piety can at once be seated in the heart, and yet seldom force its way to the lips. We see her scrupulously intent on turning the conversation of dinner tables into such channels as might at least benefit the servants in attendance. Among

her studies, there was one which she never neglected; one which was always dear to her, from her earliest infancy to the latest period of her life, and in which she made a continual improvement. This was that religion which was her constant care and greatest delight. Her acquaintance with the Bible, some part of which she never failed to read every day, was as complete, as her belief in it was sincere. Her piety was constant, fervent, but not enthusiastical: she never thanked God, like the proud Pharisee, that she was not like others; but rather, like the publican, besought him to be merciful to her a sinner."

Mrs. Carter's writings, even her poems, are chiefly moral and didactic, not peculiarly religious; but her evangelical piety is very strikingly manifest in the following two pieces.

REFLECTIONS OF MRS. CARTER, ON MAKING HER WILL.

"In the solemn act of making one's last will, something ought surely to be added to the mere form of law. Upon this occasion, which is a kind of taking leave of the world, I acknowledge, with gratitude and thanksgiving, how much I owe to the divine goodness, for a life distinguished by innumerable and unmerited blessings.

"Next to God, the supreme and original Author of all happiness, I desire to express my thankfulness to those whom he has made the instruments of conveying his benefits to me. Most particularly I am indebted to my father, for his kindness and indulgence to me in every instance, and especially in the uncommon care and pains he has taken in my education, which has been the source of such a variety of reasonable pleasures, as well as of very great advantages in my conversation with the world. I likewise very heartily thank my mother [in-law], my brothers and sisters, for all the instances of kindness and affection by which they have contributed to the comfort of my life. If, in this disposition of my affairs, I appear to have made any distinction, I entreat them to believe that not any difference in my own good-

will to them, but a regard to their different circumstances, has been the real motive of it.

"Besides my own family, there are very many others to whom I have been obliged for very considerable advantages, in the assistance and pleasures of friendship. Of these, I retain a most affectionate and grateful memory, and desire all my intimate friends to consider themselves as included in my sincere acknowledgments.

"And now, O gracious God, whether it be thy will to remove me speedily from the world, or to allot me a longer time in it, on Thee alone I depend for happiness, both here and hereafter. I acknowledge my own unworthiness, and that all my claim to thy favour is founded on thy infinite goodness in the merciful dispensation of the gospel. I implore the pardon of all my sins, and humbly hope for those pleasures which are at thy right hand for evermore, in and through Him by whom all thy blessings are conveyed, my blessed Lord, Redeemer, and only Saviour, Jesus Christ."

"*February* 9, 1759. ELIZABETH CARTER."

THOUGHTS AT MIDNIGHT.

'While Night in solemn shade invests the Pole,
And calm reflection soothes the pensive soul;
While reason undisturbed asserts her sway,
And life's deceitful colours fade away;
To THEE, all-conscious PRESENCE! I devote
This peaceful interval of sober thought.
Here all my better faculties confine,
And be this hour of sacred silence Thine!
If, by the day's illusive scenes misled,
My erring soul from virtue's path has strayed;
If, by example snared, by passion warmed,
Some false delight my giddy sense has charmed,
My calmer thoughts the wretched choice reprove,
And my best hopes are centered in thy love.
Deprived of this, can life one joy afford?
Its utmost boast a vain unmeaning word.
But ah! how oft my lawless passions rove,
And break those awful precepts I approve!
Pursue the fatal impulse I abhor,
And violate the virtue I adore!
Oft, when thy gracious SPIRIT's guardian care
Warned my fond soul to shun the tempting snare,

My stubborn will his gentle aid repressed,
And checked the rising goodness in my breast;
Mad with vain hopes, or urged by false desires,
Stilled his soft voice, and quenched his sacred fires.
With grief opprest, and prostrate in the dust
Shouldst Thou condemn, I own the sentence just.
But oh, thy softer titles let me claim,
And plead my cause by Mercy's gentle name.
Mercy, that wipes the penitential tear,
And dissipates the horrors of despair,
From rigorous Justice steals the vengeful hour,
Softens the dreadful attribute of power;
Disarms the wrath of an offended God,
And seals my pardon in a Saviour's blood!
All-powerful grace, exert thy gentle sway,
And teach my rebel passions to obey,
Lest lurking folly, with insidious art,
Regain my volatile, inconstant heart.
Shall every high resolve devotion frames
Be only lifeless sounds and specious names?
Or rather, while thy hopes and fears controul,
In this still hour, each motion of my soul,
Secure its safety by a sudden doom,
And be the soft retreat of sleep my tomb.
Calm let me slumber in that dark repose,
Till the last morn its orient beam disclose:
Then, when the great Archangel's potent sound
Shall echo through creation's ample round,
Waked from the sleep of death, with joy survey
The opening splendours of eternal day!

V. MISS SMITH.

DIED AUGUST 7, 1806.

Miss Smith a native of Durham—Educated by her mother—Mr Smith loses his property—Miss Smith's friend, Mrs. Bowdler—She resides near the Lakes—Her illness, consumption, and death—Her character, by Mrs. Bowdler—Her acquirements—Her "Translation of the Book of Job"—Opinion of it, by Abp. Magee—Her "Vocabulary, Hebrew, Arabic, and Persian"—Miss Smith's reflections on reaching twenty-one years—Testimony to her piety, by Mrs. Bowdler.

Miss Elizabeth Smith was a native of Durham, born in 1776. Her parents were in affluent circumstances; and her mother, who possessed an elegant and cultivated understanding, was her chief instructor. In 1789, Miss Smith became acquainted with Mrs. Bowdler, a lady of

superior accomplishments, in whom she found a most attached and generous friend, who survived her, and wrote the memoirs of her life. In 1793, a bank, in which Mr. Smith was engaged, failed, by which his family were reduced from affluence to very narrow circumstances; and Elizabeth lost her books, instruments, and the command of all those elegant comforts and conveniences, which are generally necessary to the formation of the female character. From that period till 1801, Miss Smith had no certain home: a part of it she passed with Mrs. Bowdler, at Batu; several years were spent in Ireland, where Mr. Smith, being in the army, was quartered, amidst the inconveniences of military cantonments: and the rest at the houses of friends, or in a hired house on the banks of the Ullswater: yet, under these disadvantages, Miss Smith acquired that variety and extent of learning, which rendered her the object of admiration to all her friends. After the year 1801, Miss Smith resided principally at a small farm and mansion, seated among the Lakes; where, in the summer of 1805, she caught a cold, which occasioned a consumption that terminated her life, August 7th, 1806, when she was not quite *thirty* years of age.

Miss Smith's genius and attainments are thus represented by Mrs. Bowdler, in a letter to Dr. Mumssen:—

"The lovely young creature, on whose account I first applied to you, had been, for above a year, gradually declining; and, on the 7th of August, she resigned her spirit to God who gave it. Her character was so extraordinary, and she was so very dear to me, that I hope you will forgive me dwelling a little longer on my irreparable loss. Her person and manners were extremely pleasing, with a pensive softness of countenance that indicated deep reflection; but her extreme timidity concealed the most extraordinary talents that ever fell under my observation. With scarcely any assistance, she taught herself the French, Italian, Spanish, German, Latin, Greek, and Hebrew languages. She had no inconsiderable knowledge of Arabic and Persic. She was well acquainted with geometry, algebra, and other

branches of the mathematics. She was a very fine musician. She drew landscapes from nature extremely well, and was a mistress of perspective. She showed an early taste for poetry, of which some specimens remain; but I believe she destroyed most of the effusions of her youthful muse, when an acquaintance with your great poet, and still more when the sublime compositions of the Hebrew bard, gave a different turn to her thoughts. With all these acquirements, she was perfectly feminine in her disposition; elegant, modest, gentle, and affectionate: nothing was neglected, which a woman ought to know; no duty was omitted, which her situation in life required her to perform."

Miss Smith left behind her several manuscripts of great value; one of which was a new translation of the "Book of Job." This manuscript was submitted to Dr. Magee, afterwards Archbishop of Dublin, whose opinion of it is given in his learned work, the "Doctrine of Atonement and Sacrifice;" and in his letter to Dr. Randolph, who published the work, with a "Preface and Annotations," Dr. Magee declares it to be "incomparably superior to Bishop Stock's version of Job; and that it conveys more of the true character and meaning of the Hebrew, with fewer departures from the idiom of the English, than any other translation whatever that we possess."

Another work of Miss Smith's was published in 1815, by the Bishop of St. David's, under the superintendence of a learned foreigner, Rev. J. V. Ulsko—"A Vocabulary, Hebrew, Arabic, and Persian."

Miss Smith was, however, more than a scholar—she was a Christian: her intelligent mind and extensive learning enabled her to judge of its convincing evidences, and to embrace it for the salvation of her soul. Hence, in her pocket-book, she made the following minute, January 1, 1798, having just completed her *twenty-first* year:—

"Being now arrived at what is called years of discretion, and looking back on my past life with shame and confusion, when I recollect the many advantages I have had, and the bad use I have made of them; the

hours I have squandered, and the opportunities of improvement I have neglected. When I imagine what, with those advantages, I ought to be, and find myself what I am, I am resolved to endeavour to be more careful for the future—if the future be granted me—to try to make amends for past negligence, by employing every moment I can command to some good purpose; to endeavour to acquire all the little knowleage that human nature is capable of on earth, but to let the word of God be my chief study, and all others subservient to it; to model myself, as far as I am able, according to the gospel of Christ; to be content while my trial lasts, and when it is finished to rejoice, trusting in the merits of my Redeemer. I have written these resolutions to stand as a witness against me, in case I should be inclined to forget them, and to return to my former indolence and thoughtlessness, because I have found the inutility of mental determinations. May God grant me strength to keep them!"

Mrs. Bowdler, in September 1806, a short time after her death, thus delineates the piety of Miss Smith:—

"But the part of her character on which I dwell with the greatest satisfaction, is that exalted piety, which seemed to raise her above this world, and taught her, at *sixteen* years of age, to resign its riches and its pleasures, almost without regret, and to support with dignity a very unexpected change of situation. For some years before her death, the Holy Scriptures were her principal study, and she translated the whole Book of Job, &c., &c. How far she succeeded in this attempt, I am not qualified to judge; but the benefit which she herself derived from these studies must be evident to those who witnessed the patience and resignation with which she supported a long and painful illness, the sweet attention which she always showed to the feelings of her parents and friends, and the heavenly composure with which she looked forward to the awful change which has now removed her to a world, where her gentle, pure, and enlightened spirit will find itself more at home than in this land of shadows."

BRITISH LADIES' INSTRUCTORS.

I. MRS. HANNAH MORE.

DIED SEPTEMBER 7, 1833.

Mrs. H. More, extraordinary in talents as a teacher, and writer—Mr. More a schoolmaster—He teaches Hannah Latin—They remove to Bristol—Her father dies—His five daughters commence a school—Hannah's improvement—Their friends, Dr. Stonehouse, Dean Tucker, Mrs. Gwatkin—Hannah's poem, "Search after Happiness"—Their new residence—Hannah's offer of marriage—Her disappointment—She receives an annuity—Appears an author—Interview with Dr. Langhorne—Her "Eldred of the Bower," and "Bleeding Rock"—Her "Essays for Young Ladies"—Acquaintance with Garrick—She writes the tragedy of "Percy," and "Fatal Falsehood"—Character of the stage—Death of Garrick—Miss More's "Sacred Dramas"—Her "Florio" and "Bas Bleu"—She writes "Tracts"—"Strictures on Female Education"—The sisters establish Sunday Schools at Cheddar—Clerical opposition—Mr. Wilberforce aids her—Labours at the Schools—Hannah More applied to by the Queen to write on the Education of the Princess Charlotte—Her "Hints for a Princess"—"Christian Morals"—Her "Essay on St. Paul"—She loses her sister Martha—Her "Modern Sketches"—She removes to Clifton—Her visitors—Her death—Her dying experience—Miss Frowd's account of her—Legacies of Mrs. Hannah More.

MRS. HANNAH MORE has, with much reason, been regarded as an extraordinary instructor, favoured with special endowments for the accomplishment of the gracious purposes of Divine Providence. And no one questions but she attained the most elevated place among the numerous ladies who have risen to eminence as Christian writers in Great Britain.

Hannah More was the youngest but one of five sisters, all of whom dwelt together from their infancy, and died unmarried in a good old age, after a life devoted to the service of God, benefitting their fellow-creatures. Mr. Jacob More, the father of these excellent ladies, kept a seminary for the education of boys, near Stapleton, in Gloucestershire, where Hannah was born in the year 1745. She was taught Latin by her

father; and she learned French from her eldest sister, who was placed at a French boarding-school at Bristol, from which she returned home every Saturday.

Miss More's parents removed to Bristol, but they did not long survive their settlement in that city; she was left, therefore, to struggle for herself and her sisters, the youngest of whom was then under ten years of age. Friends, however, were not wanting in their exigency to assist these orphans of a worthy father; and the talents of the eldest having already so developed themselves as to give promise of eminent usefulness, they were enabled to establish a school for young ladies. Miss More was then not quite twenty-one, and Hannah scarcely twelve years of age; but her sister gave her the benefit of masters in the modern languages. This advantage she resolved to improve to the utmost, making up her former deficiencies by a diligent application to every branch of study that could contribute to her advancement in knowledge. Determination and perseverance were remarkable characteristics of Miss Hannah More; and by these she attained such an eminence in sound and general information, as to command the admiration and homage of scholars of the highest distinction.

Hannah More acquired thus an extraordinary celebrity as a teacher of young females, while yet in her teens; and families of the first respectability in Bristol were glad to place their children under the instruction of these talented sisters. Their friends increased, and generously united to give the talents which they admired a wider sphere for the public good. Among these benevolent persons the principal were the Rev. Dr. Stonehouse, Dr. Tucker, Dean of Gloucester, and Mrs. Gwatkin, a lady of considerable fortune and extensive connexions.

Mrs. Gwatkin was a woman of shining accomplishments, and worthily attentive to the education of her own daughters, who were just advancing into youth. Her acquaintance ripened into sincere friendship for Miss Hannah More, who, for the entertainment and

edification of that lady's family, composed the beautiful pastoral drama of "The Search after Happiness." Besides this poem, and before she had reached her twentieth year, she wrote one, if not two, of her "Sacred Dramas," which have been so justly admired as to be considered, even by the most judicious critics, worthy of ranking with the noblest compositions in that class of poetry.

Miss More and her sisters being thus patronised by those two distinguished clergymen, with Mrs. Gwatkin and Mr. Shapland, an eminent apothecary in Bristol, were enabled, about the year 1766, to establish a boarding-school in Park-street, next door to the residence of Dr. Stonehouse. This seminary flourished greatly for many years, under the management of these accomplished ladies, each having her allotted department, and acting in unison on a regular plan, from affection to each other, and the utmost deference to the superior talents of the eldest sister. Many ladies of the most brilliant parts and shining worth were educated in this establishment, extending their advantages to thousands in the improvement of general society.

Miss Hannah More, when about twenty-two years of age, accepted the offer of marriage from a gentleman of large fortune, and uncle of two of her pupils; she, therefore, quitted her interest in the school, and made preparations for the joyful event, but Mr. Turner disappointed her; and, by the advice of her friends, she declined the connexion. Conscious of having injured Miss More, Mr. Turner settled upon her a handsome annuity; and, as a further proof of his respect for her character, at his death left her a thousand pounds.

Hannah More appeared first before the public as an author, in the year 1773, when copies of her pastoral poem having been given to several friends, erroneous transcripts were made, and she permitted it to be printed, as the sure preventive of a surreptitious publication; and three editions were called for in a few months. Miss More's fame as a poet was soon spread, and in the summer of the same year, her health being

indifferent, she went, by the advice of her friend and neighbour, Dr. Moncrieffe, to spend the vacation by the sea-side, for the benefit of bathing. The place chosen was Uphill, in the parish of Weston, about ten miles below Bristol. There, Dr. Langhorne, rector of Blagdon, had come for the same purpose; and the two poets met one day on the beach. Langhorne, with his cane, wrote the following lines upon the sand:—

"Along the shore
Walked Hannah More,
Waves, let the record last!
Sooner shall ye,
Proud earth and sea,
Than what she writes be past.
JOHN LANGHORNE."

Miss More immediately scratched the following answer underneath, with her riding-whip:—

"Some firmer basis, polished Langhorne, choose,
To write the dictates of thy charming muse;
Her strains in solid character rehearse,
And be thy tablet lasting as thy verse.
HANNAH MORE."

Dr. Langhorne praised her wit, and copied the lines, which he presented to her at a house near the sea, where they adjourned, and Hannah there wrote under them a sprightly piece in twenty-eight lines, which, being shown to the clergyman of Weston, then in the company, for his opinion of the verses, he thus gave it in measure:—

"Weston may justly boast a bard divine;
And Uphill, too, great praise is due to thine.
Weston's great genius we must all confess,
Uphill, thy maid will 'Search for Happiness.'
Rise, Fame, and to the world their works repeat,
Then, as their merit, will their praise be great.
DAVID POWELL."

Miss More published, in 1774, two poems, one called "Sir Eldred of the Bower," and the other a legendary tale, called "The Bleeding Rock." These added lustre to her fame, and engaged the commendation of Garrick, the "British Roscius." In the same season her first regular drama of "The Inflexible Captive," appeared on the Bath stage; the "Prologue" being written by

the Rev. Dr. Langhorne, and the "Epilogue" by Mr. David Garrick. This piece established her reputation among the fashionable literary critics.. But, in 1777, she put forth a small volume of "Essays on Various Subjects, principally designed for Young Ladies," dedicated to the accomplished Mrs. Elizabeth Montagu. This work was submitted to the criticism of Mr. Garrick before publication; and though extremely defective in Christian doctrine, it was well received, and even praised by some as having a "strong tincture of rational and manly piety."

Having gained the friendship of Mr. Garrick, Miss More spent some weeks at his residences in London and Hampton; she was thus introduced to many of the most celebrated literary characters of that day, and saw that "unequalled performer in all his capital characters of tragedy and comedy, in 1777, when he terminated his theatrical career." During this visit, Miss More sketched the outline of her tragedy of "Percy," at which "she worked so hard" as to finish it in twelve months; and, with Garrick's aid, it was performed at Drury-lane Theatre with such success as to lead her to try her powers at another, the "Fatal Falsehood," which came out at Covent-garden, in 1779. Mr. Garrick lent his powerful assistance in this composition also, but before it was performed that "prince of players" died!

Christianity is found, both in its doctrines and its spirit, altogether incompatible with the amusements of the stage, even with such refined compositions as those of Hannah More, without considering the abominable practices generated by the influences of a theatre. She was led to perceive the temptation by which she had been falling, and happily to escape the fatal snare. With Garrick's death, she gave up writing for the stage; and from that event, she never after attended a dramatic entertainment of any kind, either in the metropolis or elsewhere. This period, Hannah More was accustomed, in her matured Christian life, to call "the

days of her wickedness," on which she could never reflect but with regret and sorrow.

Mrs. Garrick being much attached to Miss More, prevailed on her to reside with her, partly in London and at Hampton, for nearly two years, leaving the school in the hands of her sisters. Her religious principles, it is believed, were now deepened, and Mrs. Garrick, on account of her serious deportment and manners, was accustomed to call Miss More her "domestic chaplain."

Miss More now devoted her life chiefly to her friends, among whom she numbered many of the most estimable characters of that age, including Dr. Porteus, bishop of Chester, afterwards of London. In 1782, she published her "Sacred Dramas," with two other poems, and this volume became exceedingly popular. In 1786, she sent forth two more poems, "Florio, a Tale for Fine Gentlemen and Fine Ladies;" and "Bas Bleu, or Conversation." These were admirably adapted to check the follies of fashionable life, and lead to rational reflection; and they were well received. Her next publication was a poem on the "Slave Trade," which, describing the horrors and criminality of that infamous traffic, rendered good service in aiding the efforts then being made by Clarkson and Wilberforce for its extinction. In 1788 came out her "Thoughts on the Manners of the Great;" which, describing accurately the irreligion and irrational domestic habits of those in high life, produced a powerful sensation. This was followed, in 1791, by her "Estimate of the Religion of the Fashionable World, by One of the Laity." This work also excited much reflection, while it portrayed the irreligion, atheism, gaming, and immorality among the higher classes, and which prevailed exceedingly at that period, which was the time of the French revolution.

Miss More and her sisters, having realised an honourable competency by their joint labours, relinquished their school in favour of Miss Mills, their excellent assistant-teacher, retiring to their romantic

cottage, at Wrington, spending their winters in an elegant house which they purchased at Bath. Hannah More still employed her able pen, in 1794 and 1795, in writing a series of Tracts—moral, religious, and political; they were read by all classes, from the cottage to the palace, being peculiarly adapted to the state of the times, especially as the atheistical and revolutionary principles of France were gaining ground extensively in England. These tracts were productive of great good, having a circulation far beyond anything previously known in the annals of printing.

In 1799, Miss More published her valuable "Strictures on the Modern System of Female Education, with a View of the Principles and Conduct prevalent among Women of Rank and Fortune." This work received the highest commendation, as a treatise of sterling excellence, the fruit of long experience, extensive observation, and maturing piety: and still it is deservedly regarded as a stándard book on the subject of female education.

Sunday schools having been established in various parts of the country, since 1781, when they were instituted by Mr. R. Raikes, of Gloucester, Hannah More, perceiving their adaptation to the necessities of the poor, afforded them her patronage and engaged as a teacher. She proved their utility at Bristol and at Wrington; and her benevolent labours in establishing such, among the wretched inhabitants of Cheddar, have become proverbial for their magnitude and beneficial influence. "Cheddar," she says, "was considered a sort of Botany Bay;" and she writes thus to Mr. Wilberforce:—

"October 14, 1789.

"On Sunday I was enabled to open the school. It was an affecting sight. Several of the grown-up youths had been tried at the last assizes; three were the children of a person lately condemned to be hanged; many thieves! all ignorant, profane, and vicious beyond belief! Of this banditti we have enlisted *one hundred and seventy;* and when the clergyman, a hard man,

who is also the magistrate, saw these creatures kneeling round us, whom he had seldom seen but to commit or to punish in some way, he burst into tears. I can do them little good, I fear; but the grace of God can do all!

"P.S. The principal people from many parishes came to the opening of this scheme for the instruction of this place. Some musical gentlemen, drawn from a distance by curiosity (just as I was coming out of church with my ragged regiment, much depressed to think how little good I could do them), quite unexpectedly struck up that beautiful and animating anthem, 'Inasmuch as you do it to one of the least of these, you have done it unto me.' It was well performed, and had a striking effect."

Divine grace did, in a great degree, crown the generous efforts of this amiable philanthropist, in reforming many of these heretofore neglected creatures, and in leading them to Christ for eternal salvation.

Miss More's sister aided her in these works of mercy; but, like their blessed Master, they were opposed, ridiculed, and maligned, with every species of scurrility and abuse, by the enemies of scriptural Christianity, the leader of whom was the Rev. Thomas Bere, curate of Blagdon and rector of Butcombe! These excellent ladies had, however, many powerful friends, among whom was the patriotic Mr. Wilberforce, who all owed her a considerable sum of money annually in aid of her expenses in her various schools. Her method of proceeding will in part appear from a letter to Mr. Wilberforce, in 1801, giving the following account of her Sunday school:—

"In the morning I open school with one of the Sunday-school prayers, from the Cheap Repository Tract. I have a Bible class, Testament class, and Psalter class. Those who cannot read at all are questioned out of the first little question-book for Mendip schools. In instructing the Bible or Testament class, I always begin with the parables, which we explain to them in the most familiar manner, one at a time, till

they understand that one so perfectly, that they are able to give me back the full sense of it.

"We begin with the three parables in the fifteenth chapter of St. Luke, first fixing in their minds the literal sense, and then teaching them to make the practical application. When their understandings are a little exercised, we dwell for a long time on the first three chapters of Genesis, endeavouring to establish them in the doctrine of the fall of man. We keep them a good while close to the same subject, making them read the same parts so often, that the most important texts shall adhere to their memories; because upon this knowledge only can I ground my conversation with them so as to be intelligible. I also encourage them by little bribes of a penny a chapter to get by heart certain fundamental parts of Scripture; for instance, confessions of sin—such as the ninth of Isaiah, fifty-third of Isaiah, and fifty-first Psalm—the beatitudes, and, indeed, the whole sermon on the mount—together with the most striking parts of our Saviour's discourses in the Gospel of St. John. It is my grand endeavour to make everything as entertaining as I can, to try to engage their affections; to excite in them the love of God; and particularly to awaken their gratitude to their Redeemer.

"When they seem to get a little tired, we change the scene; and, by standing up and singing a hymn, their attention is relieved.

"I have never tried the system of terror, because I have found that kindness produces a better end by better means.

"About five o'clock we dismiss the little ones, with a prayer and a hymn. It would be an excellent method (and has been practised with success), to invite the grown-up children and their parents to come to the school at six o'clock, and get some kind lady (which answers better than a teacher), to read a little sermon to them,—'Burder's Village Sermons' are very proper.

"Those who attend four Sundays without intermission, and come in time for morning prayer, receive

a penny every fourth Sunday; but if they fail once, the other three Sundays go for nothing, and they must begin again. Once in every six or eight weeks I give a little ginger-bread. Once a year I distribute little books, according to merit. Those who deserve most, get a Bible; second-rate merit gets a Prayer-book; the rest, Cheap Repository Tracts.

"Once a year, also, each scholar receives some one article of dress; the boys, a hat, a shirt, or pair of shoes, according to their wants—the big girls, a calico apron and cap—the little ones, a cap, and a tippet of calico."

Mrs. Hannah More, now in her sixtieth year, known at court by her various writings, received an application from her Majesty the Queen, with the approbation of the King, and made in the most respectful manner, desiring her to communicate her thoughts in writing upon the subject of the education of their royal grand-daughter, the Princess Charlotte of Wales. She readily undertook the honourable commission; and, in the spring of 1805, appeared in two volumes, her new work, "Hints towards forming the Character of a Young Princess." It was dedicated to Dr. Fisher, bishop of Exeter, who had been tutor to the Duke of Kent, and was just appointed in the same capacity to the Princess. This valuable work was received as it merited to be by the British public.

In 1809, Mrs. More published her singular, but truly instructive work, "Cœlebs in Search of a Wife; comprehending Observations on Domestic Habits and Manners, Religion, and Morals." Vast numbers read this novel, but edifying book, with great benefit. In 1811, she published her "Practical Piety; or, the Influence of the Religion of the Heart on the Conduct of Life." This admirable work shows that Christianity is to be regarded, first, as an experimental, and, secondly, as a practical principle; into which all the personal feelings, and all the relative duties, are to be resolved. She contends, that "all the doctrines of the gospel are practical principles. The word of God was not written,

the Son of God was not incarnate, the Spirit of God was not given, only that Christians might obtain right views and possess just notions. Religion is something more than mere correctness of intellect, justness of conception, and exactness of judgment. It is a life-giving principle."

"Practical Piety" was followed the same year by another work from her prolific pen, on "Christian Morals." The former treatise considers the Christian in a private and personal capacity; in the present, he is brought out into the society and the world.

Incessantly active in her Christian studies, she gave to the public another proof of her industry in 1815, in "An Essay on the Character and Practical Writings of St. Paul." "This work," it is said, "is neither historical, critical, nor controversial, but practical; the principal design being to show, that every Christian should exhibit somewhat of the dispositions inculcated by that religion, of which the apostle was the brightest human example, as the most illustrious human teacher."

Mrs. More lost, in 1819, her last and youngest sister, Martha; but she "sorrowed not as those who have no hope," as her beloved relative lived, and suffered, and died, as a sincere Christian. Hannah seemed rather to derive fresh vigour from her trials; and, soon after the death of her lamented sister, she gave to the world, though in her *seventy-fifth* year, her last literary work, entitled "Modern Sketches," in which she has delineated, with ability and fidelity, several characters of public eminence: among which, the most important and ablest drawn is that of George III.

Mrs. More now began to feel that she had outlived most of her early acquaintances, as well as her near relatives; and most of her surviving friends residing chiefly at Bristol and in its vicinity, being unable to visit her as frequently as she desired, she quitted her delightful retreat at Barley-wood, in 1820, and retired to Clifton, where she spent the remainder of her days in a manner worthy of her profession as a Christian. A

further review of her character cannot be given in this limited sketch; but from these brief notices of the principal events of her life, it is clearly manifest that it was extraordinary, excellent, and useful. Although unable to leave her house for years before she died, she saw many visitors, from all parts of the United Kingdom, from the various parts of the Continent of Europe, and from the United States of America. Her writings have had an almost unparalleled circulation, not only in the British empire, but perhaps equally in the United States; and the author is believed to have received, in payment for several manuscripts, upwards of £30,000.

At length, after a long series of afflictions, this distinguished servant of God departed this life, to inherit the immortal joy of her Lord and Saviour, September 7, 1833, aged 88 years!

Every reader of this biographical outline of this estimable lady will naturally wish to learn some particulars concerning her views and experience, in the prospect of the eternal state: this desire may be gratified from undoubted authority. Miss Frowd, the excellent companion of Mrs. Hannah More, was with her during her last illness and death; and has preserved many of her wise and pious sayings, which indicate her joyful hope in the Divine Redeemer, and her triumph over death. Among others, she said to those who surrounded her bed:—

"Grow in grace, and in the knowledge of our Lord Jesus Christ. Jesus is all in all. God of grace, God of light, God of love, whom have I in heaven but thee?" When very sick, she said, "What can I do? what can I *not* do with Christ? I know that my Redeemer liveth. Happy, happy are those who are expecting to be together in a better world. The thought of that world lifts the mind above itself. My God, my God, I bless thy holy name. Oh! the love of Christ, the love of Christ. Mercy, Lord, is all I ask! I am never tired of prayer. Pray, pray that the dear mistress of this house may be supported in her last hours. I pray to God to forgive my many offences, to make me humble,

and looking unto Jesus, the author and finisher of our faith. Lord, stablish, strengthen us! 'The heavens declare the glory of God,'—how I love that Psalm! Oh, eternal, immortal Lord! I prostrate myself before thee, utterly unworthy of thy mercy! Holy Lord, into thy hands I commend my spirit! into thy hands I commend my unworthy self—unworthy but penitent!" Upon being asked if anything could be done to make her more comfortable, she said, "Nothing, but love me, and forgive me when I am impatient." Upon her servant's proposing to read a chapter to her, she said, "What are you going to read?" and, upon being told the resurrection of Christ, she said, "If we meet at his feet, we shall be equal!" She said to her attendant, who had been repeating some psalms and hymns, "You cannot have your mind too much stored with these things; when you get old, or are in solitude, they will supply you with comfort."

She often exclaimed, "Lord have mercy upon me, Christ have mercy upon me, and make me patient under my sufferings. Take away my perverse and selfish spirit, and give me a conformity to thy will. May thy will be done in me, and by me, to thy praise and glory: I desire only to be found at the foot of the cross. Lord, I am thine, I am not my own, I am bought with a price, a precious price, even the death of the Lord Jesus Christ. Lord, have mercy upon me, grant me an abundant entrance into thy kingdom! Jesus, my Saviour, and my friend." She talked much of the many mercies of God to her, through her very long life. To an intimate friend she said, she hoped they should meet in glory; for herself, she had but one object in view, and that was to wait the Lord's time. "Lord, strengthen my resignation to thy holy will. Lord, have mercy upon me a miserable sinner. Thou hast not left me comfortless. O Lord, strengthen me in the knowledge of my Saviour Jesus Christ, whom I love and honour. How many parts of Scripture speak of the necessity of being born again! Raise my desires, purify my affections, sanctify my soul. To go to heaven

—think what *that* is! To go to my Saviour, who died that I might live. Lord, humble me, subdue every evil temper in me. May we meet in a robe of glory; through Christ's merits we can alone be saved. Look down, O Lord, upon thy unworthy servant with eyes of compassion!"

Miss Frowd adds, "During this illness of ten months, the time was passed in a series of alternations between restlessness and composure, long sleeps and long wakefulness, with occasional great excitement, elevated and sunken spirits. At length, nature seemed to shrink from further conflict, and the time of her deliverance drew near. On Friday, the 6th of September, 1833, we offered up the morning family devotion by her bedside: she was silent, and apparently attentive, with her hands lifted up. From eight in the evening of this day till nearly nine, I sat watching her. Her face was smooth and glowing; there was an unusual brightness in its expression. She smiled, and, endeavouring to raise herself a little from her pillow, she reached out her arms as if catching at something, and while making this effort, she once called, 'Patty,' the name of her last and dearest sister, very plainly, and exclaimed, 'Joy!' In this state of quietness and inward peace, she remained for about an hour. At half-past nine o'clock, Dr. Carrick came. The pulse had become extremely quick and weak. At about ten, the symptoms of speedy departure could not be doubted. She fell into a dozing sleep, and slight convulsions succeeded, which seemed to be attended with no pain. She breathed softly and looked serene. The pulse became fainter and fainter, and as quick as lightning. It was almost extinct from twelve o'clock, when the whole frame was very serene. With the exception of a sigh or a groan, there was nothing but the gentle breathing of infant sleep. Contrary to expectation, she survived the night. At six o'clock on Saturday morning, I sent in for Miss Roberts. She lasted out till ten minutes after one, when I saw the last gentle breath escape; and one more was added to that 'multitude which no man can

number,' who sing the praises of God and of the Lamb for ever and ever !"

Mrs. Hannah More's life and death alike manifested the power and grace of the gospel of Christ; and her expansive benevolence was evinced in the disposal of her property, chiefly to promote the eternal welfare of mankind. The following is copied from the "Bristol Mirror :"—

"We feel great gratification, as well as, we trust, a justifiable pride, in having to record a statement extracted from the will of the late Mrs. Hannah More, of her munificent public bequests. The sums bequeathed in legacies of this description amount to upwards of £10,000. and it will be seen that most of the charitable institutions of Bristol are included in the list. The name of this excellent and pious lady will henceforth be classed with those of the eminently distinguished characters, whose benevolent and public-spirited conduct has conferred so many benefits upon this city.

To the Bristol Infirmary, £1000.

To the Anti-slavery Society, £500.

To the London Poor Pious Clergy, £500.

To the London Clerical Education Society, £100.

To the Moravian Missionary Society, £200, to be partly applied towards the schools or stations at Greengkloof, Gnadenthal, and other Moravian settlements at the Cape of Good Hope.

To the Welsh College, £400.

To the Bristol Clerical Education Society, £100.

To the Hibernian Society, £200.

To the Reformation Society, £200.

To the Irish Religious Tract and Book Society, and the Irish Scripture Readers' Society, £150 each.

To the Burman Mission, and to the Society for the Conversion of the Jews, £200 each.

To the following societies or institutions, *viz.* :—For Printing the Scriptures at Serampore, the Baptist Missionary Society, the London Seamen's Bible Society, the Bristol Seamen's Bible Society, the Liverpool Seamen's Bible Society, the London Missionary So-

ciety, and the Society for Printing the Hebrew Scriptures, £100 each.

To the British and Foreign Bible Society, £1000.

All the foregoing legacies are in 3 per cent. Consols.

The following are in Sterling Money :—

To the Church Missionary Society, £1000, £300 of which is to be applied towards the Mission among the Syrian Christians at Travancore, near Madras, in Southern India.

To the Society for Educating Clergymen's Daughters, by the Rev. Carus Wilson, £200.

For the Diocese of Ohio, £200.

To the Trustees of the New Church at Mangotsfield, £150.

To and for the purposes, societies, and institutions, aftermentioned, *viz.* :—for the Bristol Strangers' Friend Society, the Bristol Society for the Relief of Small Debtors, the Bristol Penitentiary, the Bristol Orphan Asylum, the Bristol Philosophical Institution, the London Strangers' Friend Society, the Commissioners of Foreign Missions in America, towards the School at Ceylon called Barley-wood, the Newfoundland Schools, the Distressed Vaudoise, the Clifton Dispensary, the Bristol District for Visiting the Poor, the Irish Society, and the Sailors' Home Society, £100 each.

To the purposes, societies, and institutions following, *viz.* :—The Christian Knowledge Society, the Bristol Misericordia Society, the Bristol Samaritan Society, the Bristol Temple Infant School, the Prayer Book and Homily Society, the London Lock Hospital, the London Refuge for the Destitute, the Gaelic School, the Society for Female Schools in India, the Keynsham School, the Cheddar School, for Books for Ohio, the Bristol and Clifton Female Anti-Slavery Society, the Clifton Lying-in Charity, the Clifton Infant School, the Clifton National School, the Clifton Female Hibernian Society, the Temple Poor, and for Pews in Temple Church, £50 each.

To the Bristol Harmonia and Edinburgh Sabbath Schools, 19 guineas each.

To the Shipham Female Club, £50.
To the Cheddar Female Club, 19 guineas.
To the Poor Printers' Fund, 19 guineas.
To the Shipham Poor, £50.
To the Ministers of Wrington and Cheddar, for their respective Poor, 19 guineas each.
To the Minister of Nailsea, for the Poor, £5.
To my Old Pensioners at Wrington, £1 each.
To the Kildare-place School Society, Dublin, £100 sterling. and £200 three per cents.

In addition to the foregoing munificent legacies, this pious lady has bequeathed the whole of her residuary estate, which it is expected will amount to a considerable sum, to the New Church, in the out-parish of St. Philip, in Bristol."

II. MRS. MARTHA MORE.

DIED, SEPTEMBER 14, 1819.

Martha, sister of Mrs. Hannah More—Her partner in the seminary —Retiring with a competency, she lives with Hannah—Her character, illness, and death—Hannah's account of her to Sir W. W. Pepys—Another account to Lady T. Bathurst—Her piety —Her various excellencies—Her devotion to Hannah—Respect for her memory—Mrs. M. More's spiritual reflections—Her cure for melancholy—Her review of the past on retiring from business—Extract of her papers—Her bequests.

Mrs. Martha More was the youngest and last surviving sister of the celebrated Hannah More. She was a lady of superior understanding and cultivated mind, though her literary attainments were not equal to those of her famous sister. She had been her partner in the seminary for young ladies; and, after retiring from its duties with a competency, she lived with her, regarding her with all the affectionate tenderness and fond attachment of a nursing mother, which, indeed, was fully merited by Hannah.

Martha was a sufferer as well as her sister Hannah, though she did not linger in pain and sickness equally with her; for the last illness, which terminated her life,

was of only four days' continuance; and she departed to her eternal rest, September 14, 1819, aged *sixty-seven* years. Comparatively little is recorded concerning her state of mind during that period; but that is sufficient to show the repose of her mind on the sure promises of God in Christ Jesus.

Mrs. Hannah More, in a letter to Sir W. W. Pepys, says of her sister, "It has pleased God to visit me with a loss as great as it is irreparable. My only remaining sister, the comfort of my life, whose principles, sentiments, and pursuits, were so exactly my own, as almost to identify us, is taken from me, after four days' illness. He who gave her, had a right to resume her, and I was enabled to say, as I received her last sigh, 'Blessed be the name of the Lord!' Her life had been most exemplary, and it is hard to say whether devotion (of a sober and earnest kind) or charity was the most striking feature in her character. Her death was such as I would desire for myself, and for every Christian friend. In her lucid intervals, she was constantly in prayer or praise; repeatedly declared she had a full, entire reliance on her Saviour, and renounced all trust in anything else."

Writing to Lady Tryphena Bathurst, she says of her, "From the violence of fever, she wandered a good deal; but in every lucid interval bore her testimony to the goodness of God; said she had done little to show her love to her Redeemer; renounced all dependence on her best services, and declared she had no hope but on a crucified Saviour. In our numerous charity schools, she had exerted herself for *thirty-two* years with the most unwearied perseverance; and I may be allowed to add, now she is gone, with great success, in training up a number of useful members of the community, and many souls for heaven. Never was any private individual more lamented. Our poor weeping gardener said, 'She had made as many garments for the poor as Dorcas, and had as many tears shed over her deathbed.'"

Mrs. Martha More was a lady of sterling piety.

"She bore a prominent part," says one who knew her excellencies, "in the works of faith and labours of love, which were planned by her sister for the benefit of the poor, and which rendered their residence a blessing to many thousands of their fellow-creatures. In conversation, Martha's energetic powers of mind appeared to great advantage. She always assisted, and often furnished the topic without any apparent effort, much less any forward display of her talents. It was to another, rather than to herself, that she ever desired to turn the eyes, the thoughts, the hearts of all; and to an attentive observer, she would often seem to be supplying what might be called the raw material of conversation, capable, from its intrinsic worth, of being worked up by her sister into articles of exquisite beauty. Never, perhaps, was there an instance of more entire self-devotion to the comfort of another, than Martha More exhibited to her sister Hannah. She appeared to live but for her; and whatever fame or credit she acquired herself, it was cheerfully laid at the feet of Hannah. The quality most worthy of note in Martha was, her unfeigned Christian humility, which was no less active and beneficial to others than ornamental to herself. Next to this virtue, and in connexion with it, was her boundless charity. She made herself acquainted with the circumstances of all the poor in the neighbourhood. This familiarity with the cottagers and the hearts of the villagers tended to give her an extraordinary degree of influence among them, which enabled her to promote their spiritual as well as temporal welfare. She had a strongly susceptible mind, which disposed her candidly to sympathise with the varied feelings, the wants and infirmities, the joys and sorrows, of all around her. The death of this truly pious woman was sincerely lamented by all who knew her, and the clergy for many miles evinced their respect for her virtues by preaching funeral sermons in their respective churches."

Mrs. Martha More, having experienced for many years the divine consolations of the gospel of Christ,

had found the soothing power of religion the only cure for melancholy, and for every class of gloomy thoughts; and this is beautifully expressed by her in the following paragraph, extracted from her diary relating to her exercises of mind when she was about *forty-three* years of age:—

"1725. Low spirited and melancholy, oppressed with pain, and my mind overpowered with gloomy thoughts; I retired to my chamber, as is my common practice on these occasions, to turn over my Bible in pursuit of a suitable text. The following from the Lamentations particularly struck me, 'For he doth not afflict willingly, nor grieve the children of men.' Jeremiah had known affliction, and, therefore, this sentence seems to come from him with peculiar grace. From the bottom of my soul do I believe, it is with great unwillingness that the all-merciful God sends down afflictions, though upon such sinful creatures. This text seems most powerfully to confirm the following blessed assurance: 'The Lord loveth whom he chasteneth.' The Lord *loveth*. Oh, who would not patiently endure chastisement, to be esteemed amongst the beloved of his God? May my afflictions sufficiently strengthen me boldly to ask my heart this question, and to stand the test when asked, 'How dwelleth the love of God in me?' Dare I reply, By loathing vice, —by loving virtue—by feeling the operations of his Holy Spirit daily strengthening my principles—by constantly depending on, and knowing the importance and the necessity of, a mediator—by feeling that the blessings of the gospel are pardon, assistance, and eternal life—by understanding that the terms on which they are offered are repentance, faith, and renewed obedience—by discovering that the design of Christianity is to humble the sinner, to exalt the Saviour, and to promote holiness. *I am much raised by these thoughts, and am going down to join the family in good spirits. Who says that religion is gloomy?* The unhappy creature who lives without a ray of it in his heart!"

Her habitual piety will be further evident from

the following extract, five years later than that now given :—

"In the beginning of January, 1790, we quitted Park-street for ever, after a long and prosperous reign of thirty years, successful in business, and happy in making many friends. Bad health led us to be satisfied with the moderate provision we had made, and we retired upon a plan to enjoy what we were in possession of, without waiting to grasp what we might not live to enjoy. It was an awful moment, and called aloud equally for repentance and thanksgiving! We had cause enough to lament duties omitted, or coldly performed; and, oh! what cause for gratitude and praise for mercies received! The state of my heart at this time is known only to the Almighty; but I trust I have felt many struggles and great desires for a fervent spirit of prayer and thanksgiving. Oh, may the gracious Lord of all continue his blessings in our retirement, and enable us never to forget from whom they flow. May we daily feel humbled more and more for past sins and omissions, and more and more earnest to be purified by the operations of grace, looking to the merits of the Redeemer as our only trust, and daily praying for strength not to sink into indolence and luxury, or to surrender ourselves to the temptations of leisure; but to give at least a great portion of our opportunities to the use of our fellow-creatures, and the promotion of religion among the ignorant and uninformed; never forgetting that a part of our wealth is theirs, as we are only stewards of the Giver of all. Grant these things, O Lord, for Christ's sake! Amen."

III. MISS HENRIETTA NEALE.

DIED JULY 12, 1802.

Miss Neale a native of London—Her mother descended from French Protestant exiles—Mrs. Neale's character—Her widowhood at Northampton—Piety of her three daughters—Miss H. Neale's

diary—Miss Neale married to Mr. Chase—Miss H. Neale's talents for tuition—Her literary works—"Amusement Hall"—"Sacred History—Her zeal for missions—Her "Missionary" work—Her literary character—Her visit to Brighton—Her illness at Luton —Her state of mind—Miss L. Neale's account of her illness and death—Further particulars—Dr. Ryland's character of Miss H. Neale.

MISS HENRIETTA NEALE was a native of the metropolis, born about the year 1760, her father being a respectable citizen of London. Mrs. Neale was the only child of Mr. William Whateley, a gentleman residing at Bow, in Middlesex. She was descended, by the maternal line, from some of the French Protestant exiles, who took refuge in England from the persecution of Louis XIV. on the dishonourable "revocation of the irrevocable Edict of Nantz."

England received many advantages from these oppressed disciples of Christ; and not a few of them, by their manufacturing skill, their exemplary industry, and genuine piety, became truly eminent and honourable in our country.

Mrs. Neale was a woman of sterling religious character, worthy of her pious ancestors; but she was left a widow at an early period, with five young children. On the death of her husband, she retired first to the house of her mother; and, on her decease, to Northampton, where she devoted herself to the education of her children, "training them up in the nurture and admonition of the Lord," so that, through the Divine blessing on her exertions, they manifested in early life intelligent attachment to the service of God, "and adorned the doctrine of God her Saviour."

Being settled at Northampton, Mrs. Neale attended the ministry of that distinguished servant of Christ, the Rev. John Ryland, M.A.; and her three daughters, Elizabeth, Leonora, and Henrietta, were admitted as members of the Baptist church under his pastoral oversight. Miss Henrietta wrote on that occasion: "I was enabled, though in an imperfect manner, yet with composure and comfort, to declare in Zion what God has done for my soul; and was admitted as a member. Oh

that I may walk worthily! May I be like Daniel, whose enemies could bring nothing against him as an accusation, but in the matters of his God!"

Miss Henrietta Neale, at the age of sixteen, adopted the custom of making a daily record of her own spiritual exercises, to aid her in the practice of self-examination; and while the generality of young people were pursuing worldly amusements as their chief good, this young lady was "growing in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." Her intelligent and pious character, at this period, may be apprehended from the following extract from her diary, written when she was seventeen years of age:—

"Our blessed Redeemer has said in his word, we must examine ourselves. How little have I been found in that duty! This night I have searched my own heart: 'my sins are more in number than the hairs of my head!' The remembrance of them is grievous, and the burden intolerable. I should be quite cast down, were it not for those comfortable words, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.'" A short time afterwards, she adds, "O Lord, grant that I may be more constant in prayer! What could such a sinner as I do, if it were not for my blessed Redeemer, who laid down his life for such as I am? I cannot but lament how ill I have spent my time; but do thou, O Lord, for the future, enable me to redeem it, for without thee I can do nothing! Wean me more from this world! Yet, thanks to my God, I can say I enjoy more true pleasure in my closet, than any this world can afford!"

Miss Elizabeth Neale was married to Mr. Chase, a surgeon of Luton, in Bedfordshire; but on the death of that gentleman, in August, 1789, Mrs. Neale and her other two daughters removed to that town, to reside with Mrs. Chase. This lady devoting her time to the education of her children, the attention of her sisters was attracted to the same object; and on a friend suggesting the practicability and advantage of her receiving other young persons, she enlarged her plan, and converted her house into a boarding-school.

Miss Henrietta possessed talents which peculiarly qualified her for the important occupation of tuition: of this she gave an instructive proof in a pleasing volume entitled "Amusement Hall," published in the year 1794. Her exertions for usefulness in this new dispensation of Providence kept pace with the opportunities afforded by her sister's arrangements; and, before these became so extensive as to occupy all her time, she published, early in 1796, her "Sacred History, in Familiar Dialogues," in three volumes, with a fourth volume, containing an "Abridgment of Jewish History, connecting the Old and New Testaments," in "sixteen letters." This work was well received by the public, and regarded as "the best guide then extant, of early youth, to an acquaintance with the historical parts of Scripture."

"Missions to the heathen" were at this period, the subject of much conversation among religious people; as, besides the arduous enterprise of Dr. Carey, sustained, in his proceeding to India, by the Baptist churches, the formation of the "Missionary Society," by Christians of different denominations, and the embarkation of thirty missionaries, appointed to evangelize the islanders of the South Seas, engaged the hearts of most pious persons. While the minds of these amiable sisters were intent upon the intellectual and spiritual improvement of their pupils, they could not fail to participate in the delight which the missionary spirit had excited. The progress of the gospel of Christ, whether among the ignorant in Britain, the Jewish nation, or the heathen of India and Polynesia, produced in their congenial minds a most lively interest. This benevolent feeling led Miss Henrietta to employ her pen in another form, and in 1797, she published a small volume entitled "Britannus and Africas; or, an attempt to instruct the Untutored Mind in the Principles of Christianity: in a Course of Conversations, supposed to take place between the Companion of a Missionary and a Native of Africa."

Miss Neale's ingenuity and familiar simplicity, which

rendered her former productions so serviceable to children, were, in this work, applied to the benefit of heathen minds; and, indeed, they were specially directed to promote the advantage of the ignorant professors of Christianity. By these various compositions, an earnest desire was excited in the minds of many parents and friends of youth, for the continuance of Miss Neale's literary exertions; but her time becoming closely occupied with the labour of tuition, and various painful dispensations of providence occurring, she was obliged to decline any further attempts at authorship.

Miss Neale lost her venerated mother in 1797: the aged matron, however, departed in the hope of eternal life, by faith in the Divine Redeemer. Mrs. Chase also closed her earthly pilgrimage in the following year, 1798, in a manner worthy of her profession as a disciple of Christ. The duties of the school were consequently rendered more laborious to Miss Henrietta and her sister; but their minds were consoled, under their increased labours and cares, by witnessing heavenly fruit, the blessing of God descending upon several of the children committed to their charge, especially those of their deceased sister.

These ladies continued to enjoy the esteem and confidence of many excellent persons, whose families had derived benefit from their parental and pious labours; but under the mysterious ordination of Providence, the useful course of Miss Henrietta was appointed to be finished, while yet in the vigour of her life. The summer vacation of 1802 the Miss Neales, with their two nieces, and two of their pupils, designed to spend at Brighton. Thither they proceeded; but that town, so famed for the salubrity of its air, became the scene of affliction to them, which an eye-witness only can describe. Miss Henrietta, with her nieces, returned to Luton, July the 14th, to escape from the fever; but the following day, she was seized with that fearful form of disease, though neither she nor her friends apprehended that it would be fatal. She observed, that she thought the Lord had more work for her to do, and

meant to restore her; but added, "Perhaps the Lord is about to show that he can do without me." Through the whole of her short but sharp illness, she was serene and easy in her mind. Early on Tuesday, the 20th, hearing it observed that the morning was very fine, she desired that the curtains might be drawn aside; when she observed the sun was just gilding with its radiance the tops of the neighbouring hills. She remarked it, and said, "O, what a glorious sun! but I have a better —the eternal Sun of Righteousness!" In the course of the day, she was speaking of the terrors of mind that some endure on a sick bed, in the view of death, when a friend said to her, "But you have none." She replied, "No; I leave myself in the hands of the Lord. What a mercy it is to have God for our portion! A whole world, were I in possession of it, could afford me no comfort now!" The next day she entered the joy of her Lord!

Miss Leonora Neale, in a letter to a friend at Northampton, describes their circumstances in this afflictive visitation; and the following extracts of her communication will be regarded as exhibiting the superiority and excellence of her endowments:—

"I feel afflicted very much; but, blessed be the Lord, I can live upon a taking, as well as a giving God, and love him as much as ever, yea more; for he knows what is best for me and mine. 'Say ye to the righteous, It shall be well with him.' If the Son of God puts us in the furnace, he will walk with us in it; and nothing shall that fire consume, but our dross. Here I am in the midst of it. Oh, in what distressing scenes have I been in the last fortnight! Happy were we all before that time, in the enjoyment of lawful pleasures; but ah, how soon were they blasted! We took two lovely children with us to Brighton, to enjoy the sea-air and bathing: one had been ill, and we went on account of her health; the eldest, between eight and nine years old, in full health, was taken ill on Friday, July 9, and was a corpse on Monday—the fever a putrid one. The doctor desired we would quit the house as soon as

possible; but one must stay till the child's friends come. Oh, how satisfied do I feel, that I offered myself to stop in the post of danger! Had I left my sister, I should now have been wounded by sad reflection. The Lord knew, though we did not, the need we should stand in of Christian sympathy and consolation, and raised us up friends indeed, to console and assist us. Mrs. Serace, who keeps a boarding-house, and lived next door to us, kindly took in our dear children that night. The next day they all left me to return home, my servant was taken ill, and only a nurse besides was left in the house, That night, what were my feelings! Myself and the dear little corpse alone on the same floor, and the servant ill above! I thought I was like a bush burning, but not consumed. I knew not but that I might be the next victim. I could not tell how it might end with me. In the midst of all, I thought I saw, by the eye of faith, 'the Angel of the covenant' stand between the living and the dead, to stay the plague, and saying unto me, 'Fear not, I am with thee; be not dismayed, I am thy God. I *will* help thee; yea, I will uphold thee by the right hand of my righteousness.' Oh, what a sweet season was this to my soul! I could tell the Lord that I was well satisfied with all that he had done, and even with my doleful situation. I could tell him that I was just where he wished me to be, and in circumstances that he wished me to be in; and my will was lost or swallowed up in his. So great was the oneness of soul that I then found with Christ: I was nothing; Christ was all in all, and *my all.* Oh, what a precious gift! He gave himself for me, he gives himself to me! What need I more? I have all. Little did I then think that the furnace of affliction was to be heated seven times hotter, and that he was preparing me to bear it.

"On the Lord's-day following, I received a letter from my dear sister, informing me that she and Eliza were both ill; but begged me not to return till the Lord released me. Mr. Scott, the surgeon, who tenderly sympathised with me, begged me to set off immediately,

as he was certain the servant was sufficiently recovered to bear the journey well. I arrived safely on Monday, found Eliza nearly well; and they told me my sister was better. But when I saw her, oh, how altered! Her throat so bad, that I could hardly understand what she said. I asked her how she was in her mind. She said, quite easy and composed, she was in the Lord's hand; but, in her weak state, she said, she could not bear the joy that I had been favoured with. She thought the Lord meant to raise her up, for the sake of the three dear orphans, for whose sakes she wished to live; otherwise she should think it far better to depart. This she frequently said to me, before her illness. Her heart was set upon heavenly things, and to do the will of God was her delight; nor would she ever take any step in life, without being assured it was his will. Ah, little did she think that she was so near the heavenly mansion prepared for her, and she for that! On Wednesday afternoon, July 21, she departed. Oh, it was sudden, it was unexpected glory! I was by. Death entered, not with the grim visage of a ghastly monster, but with the placid, serene appearance of a conducting angel, gently opening the temple door, without alarming the heavenly inhabitant; who, finding herself at liberty, claps her glad wings, and soars aloft to the full enjoyment of her Lord and her God.

"My dear madam, there are a few, perhaps more than a few, left, who used to love us, and with whom we took sweet counsel, and walked to the house of God in company, communicating our sorrows and our joys. Let this epistle be read amongst them. I cannot write to each of them, but I love them all; and gladly would I communicate to them anything that may tend to strengthen their faith, and encourage them to trust in the Lord at all times. I am a living witness, and can declare that it is impossible to expect more from God than he will give. He will withhold no good thing from them that walk uprightly. If sharp trials be good, he will not withhold them. He knows what is best for you, for me, and for all his. I know your tender sym-

pathy: you know the wound I feel, though I adore the tender hand of Him that strikes the blow.

'Trials make the promise sweet,
Trials give new life to prayer.'

Oh, praise the Lord, for his mercy endureth for ever. I may never again address you; I could not now refrain. May every blessing rest upon your dear pastor, and all of you! Strengthen one another; communicate to each other the faithfulness of God to his word. Trust when you cannot trace him: clouds may hide the sun, but it shines nevertheless. Accept my thanks for all your tender sympathy, and believe me to be unalterable in my affection for that church with which I had the honour to be united. L. NEALE."

Miss Neale details various particulars regarding her lamented sister, in another communication, as follows:—"On Wednesday morning she appeared better: the fever turned, and we flattered ourselves that the worst was over. She was taken up, and seated in an easy chair; but soon afterwards became worse, and was lifted on the bed, where she sat apparently easy. She spoke to her two nieces, who were by her; but her throat was so much disordered, that little more than the purport of what she said could be understood. She exhorted them to keep close to God by prayer, assuring them of her tender affection towards them; and that if ever she had seemed sharp in any of her reproofs, it was from love, and for their good. She likewise spoke very affectionately to her attendants; exhorting them to serve the Lord with full purpose of heart. She particularly addressed one who had been dangerously ill with the fever, at Brighton. What they could understand of her affectionate and solemn address, will, I hope, make a lasting impression on their minds. She afterwards spoke to me alone; and desired me to tell our pupils, when they should return, the feelings of her heart towards them. May they profit by the solemn message! After she had done speaking to me, and the attendants returned, she said, 'You stand weeping around me, as if you thought me dying, but I am not;'

and, with the utmost composure, assigned a very rational cause for supposing herself not very near death. She added 'I am going into a long sleep;' and appeared to compose herself to rest. While I stood, and gazed upon her with unmingled grief and surprise, she sat motionless, with a sweet serenity on her countenance, breathing shorter and shorter for ten or fifteen minutes; and then, without a struggle or a groan, the immortal spirit left the cumbrous clay! Oh, what must the sensation of her soul be, to find itself so suddenly, so easily released, and in a moment set at full liberty!

'Describe, who can, those worlds of light,
Those realms of endless day,
Where, from the scenes of gloomy night,
She wing'd her joyful way!

'Describe, who can, the loss we feel;
The loss which Zion mourns!
But Christ alone our wound can heal
By his benign returns!'"

Dr. Ryland, President of the Baptist College, Bristol, in his Preface to the Memoir of Miss Neale, says of her, "An intimate acquaintance of above twenty-seven years enables the writer of this preface to attest, that the uniform and consistent conduct of the exemplary Christian whose inward exercises and gracious affections are here recorded, did abundantly confirm the holy tendency of the doctrines of grace. Her zeal was not a short-lived spirit, excited either by the novelty of religious ideas, or by merely selfish affections; but, like a perennial spring, still increasing as she increased in the knowledge of her Lord and Saviour. It continued all through life, and put her upon renewed efforts, in every way wherein her talents would afford her opportunity, both to subserve the best interests of her fellow-creatures, and advance the honour of her dear Redeemer."

IV. MRS. GRAHAM.

DIED JULY 19, 1814.

Mrs. Graham a native of Scotland—Her early piety—Her father, Mr. Marshal, resided on an estate of Sir W. Wallace—Miss Marshall educated by Mrs. Morehead—Her admission to Christian communion with Rev. Dr. Witherspoon—Her marriage with Dr. Graham—His engagement as surgeon in the army—They are stationed in Canada—Privations in America—Revolutionary war—Dr. Graham dies—State of Mrs. Graham's affairs—Her return to Scotland—She opens a seminary at Paisley—Removes to Edinburgh—She emigrates to America—She settles in New York—General Washington patronises her—Her success—Her retirement—Her active benevolence—"Orphan Asylum Society"—"Widows' Society"—She visits the Hospital—"Magdalen Society"—"Society to Promote Industry"—Her interest in missionaries—Her last illness—Her death.

Mrs. Isabella Graham was the daughter of Mr. John Marshal, and born July 29, 1742, in the county of Lanark, Scotland. Her parents were pious persons, especially her mother; whose letters, which have been preserved, indicate an elevated mind. Isabella was trained to an active life, as well as favoured with a superior and religious education. Her intellectual powers were strong, prompt, and inquisitive: her disposition was open, generous, and cheerful; and her heart, sanctified by the grace of God, was replete with tenderness, alive to every social affection, and every benevolent impulse. To form her betimes for the future dispensations of his providence, the Lord touched the heart of this "chosen vessel" in early youth. The spirit of prayer exercised her infant lips; and, as far back as memory could reach, taught her to "pour out her heart before God."

Mr. Marshal having sold his own paternal estate in the vicinity of Hamilton, rented that of Elderslie, celebrated as the residence of Sir William Wallace; and here Isabella was brought up, where she selected a bush in one of its woods, to which she resorted in seasons of devotion. Her grandfather, who was particularly attached to her, bequeathed to her at his decease several hundred pounds: this she herself wisely devoted to the improvement of her mind, desiring to be privileged with

a superior education; she was, therefore, placed under the direction of Mrs. E. Morehead, a lady eminently distinguished for her intellectual endowments, her literary acquirements, and her fervent piety. From this arrangement, spending successive winters with this excellent woman, she derived inestimable benefits, especially as they were connected with the pastoral oversight of the Rev. Dr. Witherspoon, of Paisley. Her educational discipline, thoughtless companions, love of dress, and the dancing school, chilled for a while the ardour of her piety; but her gracious Lord revisited her spirit in his mercy, and bound her to himself in an everlasting covenant, which was sealed by her at his table, about the seventeenth year of her age.

Miss Marshal became acquainted, in 1765, with Dr. John Graham, a physician, in Paisley, to whom she was afterwards married; and that gentleman having engaged as surgeon to the 60th British regiment, "the Royal American," which was stationed in Canada, she accompanied him to America. Their first station was Montreal, where Jessie, their eldest daughter, was born: they shortly afterwards removed to Fort Niagara; and here, during four years of temporal prosperity, she had no opportunity, even for once, of entering the habitation of God's house, or of hearing the sound of the gospel. Secluded from the water of life in the sanctuary, and from all the public means of growth in grace, domestic engagements and the society of worldly friends occupying her chief time, her personal piety began to languish, and the leaf to drop; but the root was "the seed of God, which abideth for ever," and, under the blessing of the Holy Spirit, it revived and flourished in beauty. The Sabbath was still to her "the sign of the covenant." On that day of rest, with her Bible in her hand, she used to wander in the American woods, renew her self-dedication to the Lord, and pour out her prayer for the salvation of her husband and her three children. He "who dwelleth not in temples made with hands" heard her supplication from the wilds of Niagara, and "strengthened her with strength in her soul."

Vicissitudes peculiarly chequer a military life ; and in the revolutionary struggle in America, the happy society of Niagara was broken up, and the regiment was ordered to the island of Antigua, in the West Indies. Dr. and Mrs. Graham, with three infant daughters and two Indian girls, prosecuted a difficult journey to New York, where they endeavoured to arrange their affairs, and settle in America: but failing, they parted with some valuable Christian friends in that city, and proceeded to Antigua. There Mrs. Graham found that exquisite enjoyment to which she had been for so long time a stranger—the communion of kindred spirits in the love of Christ; and soon did she need all the soothing consolation which it is fitted to administer: for, in a very short time, she heard of the death of her beloved mother; and the husband of her youth, her whole earthly stay, was taken from her by death, November 17, 1774. The stroke was, indeed, mitigated by the sweetest assurance, from his dying testimony, that he slept in Jesus. But a heart like her's, convulsed by a review of the past, and by the anticipation of the future, having three orphan children, and in expectation of another, far from friends, and in a foreign land, would have burst with agony, had she not known how to pour out its sorrows into the bosom of her heavenly Father.

Mrs. Graham, having investigated her affairs, found that her whole property amounted to only about £200: but she nobly refused to increase it by the sale of her two Indian girls, which the law and custom of Antigua would allow, in that island of slaves. No consideration would induce her to make a merchandise of her fellow-creatures, redeemed by the precious blood of her Saviour, and fellow-heirs with her of immortal glory. Bowing to the mysterious dispensation of Providence, and committing herself to the protection of her covenant God, whose kind interposition was remarkable in her affairs at this period, with her four orphans, she returned to Cartsid, in Scotland, to contract an alliance with penury; as her father by suretiship, had been reduced to poverty,

and depended now on his daughter for support. With a dignity that belongs only to those who have treasure in heaven and the grace of God in their hearts, she descended to her humble cot and moderate fare. But her humility was the forerunner of her advancement. The light of her virtues shone brightest in her obscurity, and pointed her way to the confidential trust of forming the minds and manners of young females of different ranks, in a large provincial town, and in the metropolis of Scotland.

Prompted by heavenly wisdom, and urged by the advice of friends, as her pension was only £16 per annum, and she was pre-eminently qualified for such an undertaking, Mrs. Graham opened a seminary for young ladies, at Paisley; which, after a short time—directed and patronised by the Rev. Mr. Randall, of Glasgow; the Rev. Mr. Ellis, of Paisley; Mrs. Major Brown; Lady Glenorchy, and Mrs. Walker, of Edinburgh—she removed to the metropolis of Scotland. Here she appeared in her proper sphere; she succeeded beyond her expectations; many of her pupils became shining characters, distinguished for their acquirements and their piety, eminent ornaments to the church of God, and lasting blessings to the world. In this city, respected by the great, and beloved by the good, on account of her numerous works of active piety and benevolence, she continued her successful discharge of the important duties devolving on her, in the formation of the female character, maintaining a correspondence with her early and venerated pastor, Dr. Witherspoon, who had emigrated to America, in 1768, to occupy the chair of president in the college of New Jersey.

Mrs. Graham cherished a particular regard for America; and having sought advice from her friend, Dr. Witherspoon, she determined on accepting the many invitations to settle in New York; assured that the cause of Christ was destined to flourish in that great country. The completion of her daughters' education, one of whom Lady Glenorchy had supported for a year in a French boarding school, at Rotterdam, rendered

her emigration the less difficult; and having made all necessary arrangements, Divine Providence conducted her again across the Atlantic, in 1789. She was welcomed by those distinguished ministers of Christ, Dr. Rogers, and Dr. Mason; and uniting in Christian communion with the church over which Dr. Mason was the pastor, she opened a school for the education of ladies, in the city of New York. As in Edinburgh, Mrs. Graham enjoyed the tokens of the Divine favour on her undertakings in New York. General Washington honoured her with his patronage; and the venerable bishop of the Episcopal churches in that city, the Rev. Dr. Moor, always attended her school examination. Many of her pupils, by her able and affectionate instructions, were trained to adorn the highest circles in America, and to honour their sacred profession as Christians.

Having realised a handsome competency, and admonished by the infirmities attendant on increasing years, Mrs. Graham yielded to the importunities of her friends, and retired into private life: but it was impossible for her to be idle. Her leisure hours only gave a new direction to her activity and zeal for the glory of God. With scarcely less alacrity than she had employed in her professional labours for the education of youth, did she now embark in the relief of misery. Mrs. Graham became a public benefactor. In her house originated the "Society for the Relief of Widows with small Children," at New York, in 1799; and she made, at the first anniversary, a very pleasing report of the proceedings of the managers, and of the amount of relief afforded to the poor. During the winter of 1799, she was indefatigable in her exertions to procure work for her widows, and occupied much of her time in cutting it out and preparing it for them. The managers of the Widows' Society had each a separate district, and Mrs. Graham, as first directress, had a general superintendence of the whole. The Society for the Relief of Poor Widows having received a charter of incorporation, and some pecuniary aid from the legislature of the state, the

ladies who constituted the board of direction, were engaged in plans for extending their usefulness; and Mrs. Graham took an active part in executing such plans. The Society purchased a small house, where they received work of various kinds for the employment of their widows. They opened a school for the instruction of their orphans, and many of Mrs. Graham's former pupils volunteered their services, taking upon themselves by rotation the part of instructors. Besides establishing the school, Mrs. Graham selected some of the widows best qualified for the task, and engaged them, for a small compensation, to open day schools for the instruction of the children in different parts of the city. She also established two Sunday-schools, one of which she superintended herself, and the other she placed under the care of her daughter.

Whenever she met with pious persons, sick and in poverty, she visited and comforted them, and, in some instances, opened small subscription lists, to provide for their support. She attended, for some years, at the alms-houses, for the instruction of the children there in religious knowledge. The winter of 1805 being unusually severe, as the river Hudson was shut by frost as early as November, fuel was excessively dear, and the poor suffered greatly; this opportunity she diligently improved, by attention to their temporal and spiritual wants, by the distribution of Bibles, and the circulation of moral and religious tracts.

March 15, 1805, the female subscribers, in order to make proposals for providing an asylum for orphan children, met at the City Hotel. Mrs. Graham was called to the chair, a society was organised, and a board of direction chosen. Mrs. Hoffman was elected the first directress of the Orphan Asylum Society: Mrs. Graham continued first directress of the Widow's Society; and herself, or one of her family, taught the orphans daily, until the friends of the institution were sufficient to provide a teacher and superintendent.

Mrs. Graham, for several years, made it her custom to visit the hospital; and she directed her attention

particularly to cases of insanity. In the winter of 1807, when the suspension of commerce, by the embargo, rendered the condition of the poor more destitute than ever, Mrs. Graham adopted a plan, best calculated, in her view, to detect the idle applicants for charity; and, at the same time, to furnish employment for the more worthy among the female poor. She purchased flax, and lent wheels, when such applicants had none; such as were industrious, took work with thankfulness, and were paid for it; those who were beggars by profession, never kept their word by returning for the flax or the wheel: the flax thus spun, was afterwords woven, bleached, and made into table-cloths for family use. In the year 1811, some gentlemen of New York established a Magdalen Society; they elected a board of ladies, requesting their aid to superintend the internal management of the Magdalen-house: this board chose Mrs. Graham their presiding lady, an office which she held until her decease, and its attendant duties she discharged with fidelity and zeal. In 1812, the trustees of the Lancasterian school solicited the attendance of several pious ladies, to give catechetical instruction to their scholars one afternoon in a week, and Mrs. Graham attended regularly to that important duty. In the spring of 1814, she was requested to unite with some ladies in forming a society for the promotion of industry among the poor; and to that object she afforded her best support. But a lady at the age of seventy-two years could not possibly sustain such varied and numerous labours, without a degree of weariness and fatigue; and the termination of them approached. She was, indeed, from time to time refreshed greatly in her spirit, by the reported successes of Missionary and Bible Societies; and she used to speak with much affection of those devoted missionaries, especially the Rev, Mr. Gordon, the Rev. Mr. Lee, and the Rev. Dr. Morrison, with whom she had become acquainted by their visiting New York, on their way to India.

Mrs. Graham, for some weeks previously to her last illness, was favoured with unusual health, and much

enjoyment of religion. On two Sabbath days preceding that illness, she partook of the Lord's Supper, and was much engaged in spiritual exercises. But, on Tuesday, July 19, 1814, she complained of not feeling well; and, on Saturday, the 23rd, she requested to see Mrs. Chrystie, her most intimate friend; this expression of desire alarmed her relations, who knew that an understanding had long existed between those two affectionate friends, that one should attend the dying bed of the other. This engagement arose from Christian love, and reciprocal sympathy in their mutual sorrows during a period of twenty-four years.

On Mrs. Chrystie's entering the chamber of her friend, Mrs. Graham welcomed her with a sweet expressive smile, and on sitting down by her bedside, Mrs. Graham said, "Your face is very pleasant to me, my friend." Observing her son-in-law, Mr. Bethune, looking at her with agitation, she was roused from her heaviness, and stretching her arms towards him, said, "My dear, dear son, I am going to leave you; I am going to my Saviour." "I know," he replied, "that when you do go from us, it will be to go to the Saviour; but, my dear mother, it may not be the Lord's time now to call you to himself." "Yes," said she, "now is the time; and, oh! I could weep for sin." Her words were accompanied with tears. "Have you any doubts, then, my dear friend?" asked Mrs. Chrystie. "Oh, no," replied Mrs. Graham; and looking at Mr. and Mrs. Bethune, as they wept, "My dear children, I have no more doubt of going to my Saviour, than if I were already in his arms. My guilt is all transferred, he has cancelled all I owed; yet I could weep for sins against so good a God. It seems to me as if there must be weeping even in heaven for sin."

After this, she entered into conversation with her friends, mentioning portions of Scripture and favourite hymns which had been subjects of much comfort to her mind. Some of these she had transcribed into a little book, calling them her "victuals prepared for crossing Jordan:" she committed them to memory, and often

called them to remembrance, as her "songs in the night," when sleep had deserted her. She then got Mr. Bethune to read to her some of these portions, especially that of the "Olney Hymns," beginning thus:—

"Let us love, and sing, and wonder;
Let us praise the Saviour's name."

Mrs. Graham then fell asleep, nor did she awake until the voice of the Rev. Dr. Mason roused her. To him she expressed her hope as founded altogether on the redemption that is in Jesus Christ; and repeated, as her view of salvation, the fourth verse of the hymn already quoted:—

"Let us wonder; grace, and justice,
Join, and point at mercy's store;
What through grace in Christ our trust is,
Justice smiles and asks no more.
He has washed us in his blood,
This secures our way to God."

Having asked Dr. Mason to pray with her, he inquired if there was any particular request she had to make of God through him? She replied, "That God will direct." Then, as he kneeled, she put up her hands, and raising her eyes towards heaven, breathed this short, but expressive petition: "O Lord, lead thy servant in prayer." After Dr. Mason had taken his leave, she again fell into a deep sleep. Her physician still expressed a hope of her recovery, as her pulse was regular, and the violence of her disease had abated. One of them, however, declared his opinion, that his poor drugs would prove of little avail against her own ardent prayers to depart and be with Christ.

The Rev. Mr. Rowen having called, prayed with her, and to him also she expressed the tranquillity of her mind, and the stedfastness of her hope of eternal felicity through Christ. Her lethargy increased; at intervals, however, she would occasionally assure her daughter, Mrs. Bethune, that all was well; and when she could rouse herself only to say one word at a time, that, accompanied with a smile, was, "Peace." From her, there was a peculiar emphasis in this expression

of the state of her mind. "Peace I leave with you, my peace I give unto you," had been a favourite portion of Scripture with her, and a promise, the fulfilment of which was her earnest prayer to God. She also occasionally asked Mr. Bethune to pray with her, even when she could only articulate, as she looked at him, "Pray." Many of her Christian friends, who watched her dying bed with affection and solicitude, being present, Dr. Mason remarked, "This may be truly called falling asleep in Jesus." On the morning of July 27, 1814, without a struggle or a groan, her spirit winged its flight from the fragile cottage of clay to the realms of glory, while her family and friends stood weeping as they witnessed the scene; and, after a solemn silence of some minutes, they kneeled by her bed, adored the goodness and grace of God towards the departed, and implored the Divine blessing on both branches of her family, as well as on all the Israel of God!

V. MISS GRAHAM,

DIED, DECEMBER 10, 1830.

Miss Graham a native of London—Her early piety—Reality of early religion—Illustrated in a letter to a friend from her own history—Her education—Her pastor, Rev S. Crowther—Her dedication to God—Her fall into infidelity—She stumbles at the Divinity of Christ—Her pride of heart and of intellect—Her recovery from backsliding—Her firm belief—Her treatise "On the Uses of Mathematical Science"—Her studies and learning—Her study of Spanish to benefit the refugees—Her plan for educating the children of missionaries—Her visits to the sick—Her illness—Removal to Devonshire—Her visits to the workhouse—Her labours in Sunday-schools—Her zeal for the young—Her long illness—Her religious character—Her departure—Reflections of Rev. C. Bridges.

MISS MARY JANE GRAHAM was a lady of superior intellectual endowments, and of equally eminent piety. She was born, April 11, 1803, in London, where her father was largely engaged in business. She was a child of quick intellect, dutiful to her parents, and

amiable in her manners. She was religiously impressed at an early period; for, at the age of seven, she had acquired the habit of secret prayer, perhaps the surest evidence of the Divine influence on her mind. The history of her early religion will, however, be best given in her own words, in a letter to a young friend, dated March 20, 1827. She says:—

"You appear, my dear friend, to think very early piety too wonderful a thing to be true. But Jesus, that 'man of sorrows,' once 'rejoiced in spirit,' because 'God had hid these things from the wise and prudent, and revealed them unto babes. Even so, Father; for so it seemed good in thy sight.' Even so, Lord Jesus; in thy rejoicing will I, too, rejoice; let the world think me a fool, or an enthusiast, or beside myself, as they thought thee. The story of 'Little Henry and his Bearer,' to which I believe you allude, I have been assured by Miss ——, is every word of it true. Do not, then, bring upon yourself the dreadful sin of limiting the power of the Holy One of Israel. Jesus has said, 'Suffer little children to come;' and they will come, if he calls them. As facts are the strongest of all proofs, bear with me a little longer, while I tell you briefly the history of a child, for the truth of which I can vouch.

"I knew a little girl, about sixteen years and a half ago, much like other children, as full of sin and vanity as ever she could hold: and her parents had not as yet taken much pains to talk to her about religion. So she went on in the way of her own evil heart, and thought herself a very good little girl, because she said her prayers every night and morning, and was not more passionate, wilful, and perverse, than most of her young companions. The God of love did not think this sinful child too young to learn of Jesus. He so ordered it, about the time I am speaking of, when she was just seven years old, that she was led by a pious servant into some almshouses belonging to the Rev. Rowland Hill, who had just been preaching at them. The servant and an aged woman entered into a long

conversation together, to which the little girl listened, and wondered what could make them like to talk about such things. But, at the close of it, the old woman took the child affectionately by the hand, and said to her, 'My dear child, make the Lord Jesus your friend, now that you are so young; and when you come to be as old as I am, 'He'll never leave you nor forsake you.' God the Spirit sent these simple words to the poor child's heart. She walked home in silence by her nurse's side, thinking how she could get Jesus to be her friend. Then she remembered how often she had slighted this dear Saviour; how she had read of him in the Bible, and been wearied of the subject; how she had heard the minister preach Jesus, and wished the long dry sermon over; how she had said prayers to him without thinking of him; how she had passed days, weeks, and months, without thinking of him; how she had loved her play, her books, her toys, and her playfellows—all, all, better than Jesus. Thus the Holy Spirit convinced her of sin. She saw that no one good thing dwelt in her, and that she deserved to be cast away from God for ever. Would Jesus love her now? Would he ever forgive her? She feared not; but she would try. Let me mention it, for the encouragement of those who seek Jesus, that he did not disdain to listen to the prayers of this little child. He put it into her heart to read the Bible, of which, though she understood not all, yet she gathered enough to give her some comfort. One day her attention was fixed on these words, 'The Lamb of God, which taketh away the sin of the world.' This was just what this little girl wanted; and she asked her father to tell her who this 'Lamb of God' was. He explained the precious verse. But who can describe the raptures which filled the bosom of this little child, when made to comprehend, that 'the blood of Jesus cleanseth from all sin.' Now, she fled to Jesus indeed. Now, she knew that he had loved her, and given himself for her; now, the Spirit of God, who often 'chooseth the weak things of the world to confound the wise and mighty,' 'shed

abroad the love of God in the heart' of a weak and foolish child, and 'filled her with peace and joy in believing.' She had no one to whom she could talk of these things. But she held sweet converse with her God and Father, and gladly would she have quitted this life to go and dwell with Jesus. Since then, she has spent nearly seventeen years of mingled happiness and pain. But she has had Jesus for her friend, and he will never forsake her. At this moment she desires to live, if she may be made the means of converting one sinner to Jesus; but if not, she would rather 'depart and be with Christ, which is far better.' She is far from despising earthly blessings. Every morsel she puts into her mouth, the very air she breathes, is made sweet and refreshing by the loving hand that sends it. God has given her the blessing of seeing a happy change take place in some of the dear companions of her childhood and youth. She waits upon Him for the salvation of the rest; and there is no one whom she longs after more ardently in the Lord, than that dear and valued friend of her earlier days to whom this letter is addressed, and to whom she wishes every spiritual blessing that God the Father, God the Son, and God the Holy Ghost, can bestow, now and for evermore! Amen and amen."

These beautiful passages, containing her own account of the conversion of her soul to God, strikingly illustrate the sanctifying and joyful power of personal religion; but they embrace a long period of her history, some peculiar circumstances of which require to be more detailed.

Miss Graham's school career commenced soon after she was seven years old: but ill health rendered a suspension from study necessary; and, three years afterwards, she was sent to a school of a different kind. Her character among her youthful companions was greatly esteemed on account of her generous sympathy and benevolence. Her religious impressions appear to have been cherished by the familiar exhortations of the husband of her governess, and by her own devotional

exercises with several of her companions who were living under the practical influence of their Christian instruction. To one of them she proposed to learn, every day, a portion of scripture in private, and to repeat it to each other when they retired to rest. At this time she committed to memory the whole of the prophecy of Isaiah, besides other portions of the sacred volume. At the age of twelve, her delicate health again occasioned her removal from school. Her illness lasted for about two months, during which time, when confined upon the sofa, she committed to memory the whole book of Psalms! Indeed, her powers of memory were of an extraordinary order. She was much delighted with Milton's "Paradise Lost," and had learnt the greater part of that magnificent poem. For many successive mornings she repeated to her father, most correctly, upwards of three hundred lines each morning. Upon her recovery from illness, she passed several months, with a careful servant, by the sea-side; and there, when only in her thirteenth year, she employed herself in collecting a few children for the purpose of instruction, and in distributing tracts. In returning home to her parents, she enjoyed with them the rich privilege of the ministry of the late Rev. Samuel Crowther, vicar of Christchurch, Newgate-street. Under his faithful and affectionate instruction she was edified in the gospel, led to the rite of confirmation, about the age of sixteen, and publicly "joined herself to the LORD in a perpetual covenant never to be forgotten."

"About the age of seventeen," says her biographer, the Rev. Charles Bridges, "Miss Graham's mind underwent a most extraordinary revolution. She fell, for a few months, from the heavenly atmosphere of communion with God, into the dark regions of infidelity. Miss Graham's mind opened in a metaphysical form, unfavourable to a simple reception of truth. And this, connected with a defective apprehension of her lost estate, induced a spirit of self dependence, one of the most subtle and successful hindrances to the Christian life. Thus was the way opened to a secret habit of

backsliding from God. Wearied at length with disappointment, this prodigal child began to be in want; and many a wishful eye did she cast towards the rich provision of her father's forsaken house. In turning, however, to religion for comfort, she found—to use her own words—'Alas! I had no religion: I had refused to give glory to the Lord my God; now my feet were left to stumble upon the dark mountains.'

"The doctrine of the divinity of Christ, had often been to her an occasion of perplexity. Now it was 'a stone of stumbling, and a rock of offence.' Though repeated examination had fully satisfied her that was *the truth of the Bible;* yet so repulsive was it to her proud heart, that she was led from thence to *question the truth of the Bible itself.* 'I suspected,' said she, 'that a system of religion, which involved such apparent absurdities, could not possibly come from God. Determining to sift the matter to the utmost, I eagerly acquainted myself with the arguments for and against Christianity. *My understanding was convinced that the Scriptures were Divine. But my heart refused to receive the conviction. The more my reason was compelled to assent to the truth, the more I secretly disliked the doctrine of the Bible.*'

"*Pride of intellect,*" Mr. Bridges remarks, "in Miss Graham's case, was evidently one main cause of her departure from God. But, through the Divine mercy, this state of infatuation did not prove of long duration. After a few months captivity, she was brought, though not without severe conflict of mind, to the full light and liberty of scriptural truth. After her recovery from this fearful snare of Satan, she was mercifully preserved from turning again to folly, and led forth in 'the path of the just,' with increasing light, strength, and establishment. 'From that moment,' she adds, 'I ceased to stumble at the doctrines of the cross. The doctrines of Scripture, which had before appeared to me an inexplicable mass of confusion and contradictions, were now written on my understanding with the clearness of a sunbeam. Above all, that once abhorred doctrine of the divinity of Christ was become exceedingly precious

to me. The external evidences of Christianity, though I now perceived all their force, were no longer necessary to my conviction. From that time I have continued to 'sit at the feet of Jesus, and to hear his word,' taking him for my teacher and guide, in things temporal as well as spiritual.'"

Miss Graham continued to reside in London, and having experienced so merciful a deliverance, she devoted herself more unreservedly to various studies and active labours in the service of God her Saviour. During her residence in the metropolis, the ministry of the Rev. Watts Wilkinson, and a deep study of the sacred volume, were the means of advancing her knowledge and éxperience of scriptural truth. But her intellectual habits, arising from a superior order of mind, were a source of much gratification to her, and mainly contributed, under the blessing of God, to form her character into a mould of solid and permanent usefulness. She wrote a treatise "On the Intellectual, Moral, and Religious Uses of Mathematical Science," which abounds with wise and judicious observations on the objects and motives of study pursued by Christians.

"But Miss Graham's studies were not confined to the severer branches of knowledge. She had cultivated an acquaintance with the Roman tongue with considerable success. In the field of modern literature and taste, she was perfectly familiar with the French, Italian, and Spanish languages. For the first two she had proper masters. The last she learnt from a Castilian, who was introduced to her father's house, in exchange for teaching him her own language. In order to improve herself in the knowledge of the languages, she made considerable use of them in mutual correspondence with her young friends. For the same purpose she translated Goldsmith's Vicar of Wakefield,—a work not congenial to her taste, but selected as a good specimen of English style,—into French, Latin, and Spanish, and commenced an Italian version.

"The best English writers were familiar to her, especially the standard works connected with the philo-

sophy of the mind. She appears to have made herself thoroughly acquainted with the principles of Locke. She speaks, in one of her letters, of reading his important Essay on the Constitution of the Understanding, for the *twentieth* time, with renewed interest, and recommends to her correspondent the study of this work with great earnestness, as the means of giving her an increased thirst for pursuits purely intellectual. Stewart was read with much improvement to herself. Butler's Analogy also was upon her first shelf.

"Her acquaintance with the Greek language extended only to the reading of the Greek Testament. The further progress in this department of literature was hindered by her application to other studies necessary for the superintendence of the education of her cousin. She was proposing to commence the study of Hebrew; but increasing indisposition precluded her from engaging in any new branch of study that excited her interest, and exercised her habits of application."

Miss Graham's object in the study of the Spanish language was worthy of her intelligent piety—to obtain a medium of communication with the Spanish refugees. She had intended to translate some of the most striking passages in Paley, and other writers on the evidences of Christianity; but finding that Paley had been translated, she purchased the work, and sent it to her Spanish friends, with her little volume, "The Test of Truth," with much prayer, upon the eve of their departure from England. To this she refers in a letter to a friend, September 8, 1825:—

"As to my Spanish, we have been so busy about the schools, that I have not been able to do much. But I find a delightful confidence that this book, having been the suggestion of Christ, and belonging to him, and not to me, will be blessed by him. I beseech you to pray, that if I be not a fit instrument for the conversion of the souls of these poor Spanish exiles, the Holy Spirit would be pleased to raise up some other."

Prompted by heavenly benevolence, Miss Graham formed a plan for the gratuitous instruction of the chil-

dren of missionaries, and of Christians in reduced circumstances, with a view to qualify them for the situation of teachers. To her cousin she wrote as if her heart was full of it,—"I think of it," says she, "day and night. The opportunity of my illness appears to me excellent for preparing myself for my plan, if the ability for putting it into execution should be granted me." Protracted illness hindered her from giving any definite shape or execution to the plan, which only remains on record, as one among the many instances of the ceaseless activity with which her energies were employed in the service of her Redeemer.

Miss Graham has truly been called a "fellow worker with God," by her biographer, "in the daily course of active devotedness. She was a constant visitor of the poor in the most miserable abodes, under circumstances trying to her delicate frame and tender spirit. For some time she took a daily, and somewhat distant walk, through an uninviting part of the city, to spend an hour with a dying young woman, whose case had deeply interested her, and to whom there is every reason to believe, that she was found the blessed messenger of life and salvation. Her sympathy was much called out by the temporal wants of the poor. Much of her leisure time was employed in working for their benefit. A large chest of useful articles of clothing was constantly kept in her own room, while the opportunities of distribution were always improved as means of spiritual instruction to the objects of her consideration.

"Mr. Graham, a few years before his daughter's decease, removed from London, to reside at Stoke Fleming, near Dartmouth, Devon, chiefly for her recovery. But even her delicate health was not suffered to preclude her from the exercise of Christian devotedness. During the first summer of her country residence, she regularly attended the parish workhouse, at seven o'clock, to expound a portion of scripture to the poor, previously to the commencement of their daily labour. This was an exercise of her faith. She mentions to her cousin, the repugnance which at one time she found to the work,

and her yielding to the temptation of deferring it from day to day. Yet it was not long before she found the victory of faith over inertion; and joyfully praised Him, who enabled her to make a successful effort. "I told them of my intention," she writes, "to go every morning to pray with them, and read the word of God. My Saviour removed every difficulty out of the way, and caused the women to receive me with the greatest civility."

Sunday-schools, as the most efficient means of benefiting the souls of the poor, may well be expected to have engaged the notice of Miss Graham. This was happily the case; and though her biographer has not detailed her labours in this department of benevolent exertion, his statements show that she was a most efficient sabbath-school teacher.

"Her sabbaths," he remarks, "were entirely devoted to the service of God. She became a teacher in the Christ-church Sunday-school; and though she was often exhausted at the close of the day, by the continued excitement of her exertions, yet she ever counted her toil in the work of Christ to be her highest privilege and delight. Upon her removal from London, the interest of her intellectual mind continued to be called forth, in the employment of a village sphere. A deep and abiding constraint of redeeming love regulated every mental effort. Though she diligently improved her retirement, in adding to her already well-furnished storehouse, yet she chiefly regarded it as the means of secretly recruiting her strength for the service of God.

"The children of the parish were the objects of her constant solicitude. She wrote a few simple addresses for their use: she drew out also questions upon the Parables and Miracles, for the assistance of the Sunday-school teachers; and when prevented by indisposition from attending the school, she assembled the children at her own house, for scriptural instruction. The young women, also, in the parish occupied a large share of her anxious interest; and, finding them unwilling to assemble at the same time and place with

the children, she appropriated a separate evening for their instruction."

Miss Graham's zeal, in reference to the young, will receive a beautiful illustration, from the following extract of a letter to a young friend, dated August 4, 1829:—

"I think that visiting the poor is an excellent help to spirituality of mind, because it shows us our own weakness, when we lose sight for a moment of the strength of Christ. I am very anxious to hear about the Infant School. Do not be discouraged by the cold answers of ——; rather pray for them, that more faith may be given to them, and a spirit of love for souls that are perishing around them. Such a prayer, offered in faith by one Christian for another, will bring down a blessing upon both. I do not think that Christians pray enough for each other. Perhaps the Lord is proving your faith and love, by making you wait in this cause. If it be so, do not doubt his power to carry you through all you undertake in his name. From the mouth of the children for whom you are interested, he will cause his praises to be sounded. If you have not already begun, let me advise you not to begin till you have given a special time to the Scriptures and to prayer. I desire all our undertakings to be sanctified by the word of God and prayer. I beseech you to give yourself entirely and without reserve into the hand of Christ. All is ours already, by virtue of his blood."

Increasing illness constrained this devoted young lady to relinquish her own habits of personal activity, for some time previously to her death. For the last two years, she was entirely confined to her room, and unable to be dressed. During the whole of this period, her anxious mother slept in her chamber, watching over her with the most unremitting tenderness. She generally kept her bed, till within the last seven or eight months, when a violent cough and spasms in the heart prevented a reclining position, except when she was compelled to return to it by fainting and exhaustion. Her mind maintained its vigorous character, in the midst of her protracted sufferings. The subjects of her

conversation were usually of a highly interesting character. She would often speak with considerable clearness, combined with deep humility, of the more mysterious parts of revelation; such as the distinct Persons of the Holy Trinity; the person and glory of Christ; the ministry of angels; the state of separate spirits; and the prospects of the church of Christ.

Her state of mind may further be illustrated by the following paragraph, September 28, 1830:—"Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God!" This love should be enough for us. Come pain, sickness, poverty, affliction; and still the Christian must rejoice, when he considers 'what manner of love the Father has bestowed on him.' Reconciled to God; redeemed by Christ Jesus; sanctified, taught, and comforted by the Spirit; what is there in the world that can rob him of his joy? 'Who shall separate him from the love of Christ?' And as long as he has this love, how shall he not 'rejoice with joy unspeakable and full of glory?'"

In a letter to her former venerable pastor in London, referring to her anticipated dissolution, she says, "Blessed be my all-sufficient Saviour, that, accepted in Him, a few months more or less can make no great difference; 'neither life nor death can separate us from his love.'" On one occasion, after expressing her earnest longing to depart, she checked herself, and added, "But I am willing to sit here a hundred or a thousand years, if it be the will of God." Her minister visiting her a short time before her departure, she said to him, "God is the rock of my salvation. It is a comfort to think that 'Christ has the keys of death and of hell.' All is well. May God be with you, during the remainder of your pilgrimage! I can only lie as an infant in the hands of God."

Miss Graham's life terminated at last by a rapid mortification in one of her legs. Alluding to those who watched by her side, she said, "What a comfort that we are not watching alone! 'He that keepeth Israel

shall neither slumber nor sleep.' " Then, again, in a moment of excruciating suffering, she said to her mother, "Pray for me, that my patience may not fail me at the last!" The last words she was heard to utter before her death, in a moment of deep agony, were, "I am come into deep waters; O God, my rock, hold thou me up, and I shall be safe." The next morning, on Friday, December 10, 1830, without a sigh or struggle, she entered into her eternal rest!

"Thus upheld by the good hope of the gospel," Mr. Bridges remarks, "thus having displayed in lovely concord the diversified graces of the Christian profession—thus having been abundantly refreshed by the consolations of Christ—this blessed sufferer, this ransomed sinner, this victorious believer, fell asleep in the arms of her Saviour and her God. She heard and gladly obeyed the call of her Lord, 'Come up hither.' Lay down the cross, and take up the crown!"

BRITISH POETESSES.

I. MARY, COUNTESS OF PEMBROKE.

DIED SEPTEMBER 25, 1621.

Mary, Countess of Pembroke, sister of Sir Philip Sidney—Married to Henry, Earl of Pembroke—She withdraws from court—Her domestic and literary occupations—She translates the Psalms from Hebrew—Aided by her brother, Sir Philip—Her various literary works—Her poem on our Saviour's passion—The Earl dies—The Countess a widow twenty years—Ben Jonson's epitaph for her—Extracts of "Our Saviour's Passion"—Psalm cxvii.

MARY SIDNEY, Countess of Pembroke, was the daughter of Sir Henry Sidney, Lord Lieutenant of Ireland, and Lord President of Wales, by Lady Mary, eldest daughter to John, Duke of Northumberland. She was born about the year 1550; and endowed with a genius

of such superiority that, assisted by a polite education, enabled her to make an illustrious appearance among the literati of that learned age. This lady, who possessed within herself qualifications bright enough to have rendered her name famous, and to have added dignity and ornament to the most noble blood, enjoyed also the enviable distinction of being sister to Sir Philip Sidney.

Robert Dudley, the well-known Earl of Leicester, was maternal uncle to this lady; and he negotiated for her a marriage with Henry Herbert, the Earl of Pembroke, giving her a handsome dowry from his own purse. They were united in March, 1576; and she had by him three children, Anne, who died young, and William and Philip, who were successively earls of Pembroke.

This accomplished Countess seems to have regarded with equal indifference the magnificence of Elizabeth's, and the intrigues of James's, courts; and to have devoted herself wholly to the exercise of private virtue, and the retired enjoyment of literary leisure. Regarding such characters, the absence of detraction is sufficient evidence of moral superiority; for in her time the practice of domestic duties by her sex was too general to challenge particular praise; and it is the conduct of the worthless, therefore, that has chiefly been recorded. Lady Pembroke had received the learned education which was then usually bestowed on women of rank; but she attained to a proficiency which had before been seldom reached by any. She has left the reputation of having been mistress even of the Hebrew tongue; and a translation by her, from the original text, of several of the Psalms, is reported to remain in manuscript, in the library at Wilton. Sir John Harrington, Mr. Anthony Wood, and Dr. Thomas, inform us that she was assisted in that work by Dr. Babington, afterwards bishop of Worcester; but her having so able an instructor rather argues that she had acquired some skill in that language, since no one who was not already known to possess some knowledge of it, would dare to assume the credit of such a production. Dr. Donne,

in one of his poems, speaks of these translations, and with more apparent probability, as the joint production of this noble lady and her learned brother Sir Philip Sidney. With him she was united in the closest bonds of affection, as persons of congenial minds; and he dedicated to his beloved sister his "Arcadia," under the title of the "Countess of Pembroke's Arcadia."

This literary countess translated and published "A Discourse of Life and Death, written in French by Philip Mornay, done into English by the Countess of Pembroke, 1590:" likewise the "Tragedy of Antonie, done into English by the Countess of Pembroke, 1595."

Possessing, with a powerful understanding, an extraordinary richness and variety of fancy, her genius inclined her to the practice of poetical composition, of which she became passionately fond. "Her prose, however, is better than her verse; more ornamented, and yet more graceful; more metaphorical, and yet more simple and intelligible." Her poems have never been collectively published, and many, perhaps, remain unknown among the anonymous pieces so numerous in the miscellanies which appeared within a few years, both before and after her death. She wrote an "Elegy on Sir Philip Sidney," her brother, and a "Pastoral Dialogue in praise of Astrea," or Queen Elizabeth. But her longest work, and least known, is a poem on the subject of our "Saviour's passion," consisting of no less than *one hundred and ten* stanzas, in which there are to be found some grand conceptions and beautiful passages. It is only just to record that, while this amiable countess was celebrated for her own learning, she was a generous patroness of learned men; and, besides her liberality to some others, she allowed a yearly pension to Dr. Moufett.

Henry, Earl of Pembroke, died in the year 1601; but his countess survived him twenty years, dying September 25,1621, at her house in Aldersgate-street, London, and was buried without any monument, in the chancel of the cathedral of Salisbury. Many of the poets of that age celebrated the virtues and talents of this amiable

lady; and among these was the famous Ben Jonson, who "has immortalized her name and his own, by this epitaph":—

"Underneath this sable hearse
Lies the subject of all verse;
Sidney's sister, Pembroke's mother,
Death, ere thou hast slain another,
Wise, and fair, and good as she,
Time shall throw a dart at thee."

STANZAS FROM THE POEM ON "OUR SAVIOUR'S PASSION."

"I saw him faultlesse, yet I did offend him;
I saw him wronged, and yet did not excuse him;
I saw his foes, yet sought not to defend him;
I had his blessings, yet I did abuse him.
But was it myne, or my forefathers' deede,
Whose'er it was, it makes my heart to bleede.

"To see the feete that travayled for our goode;
To see the hands that brake that livelye breade;
To see the heade whereon our honour stoode;
To see the fruite whereon our spyrite fedd—
Feete pearc'd, handes bored, and his heade all bleedinge—
Who doth not dye with such a sorrowe reading?

"He plac'd all rest, and had no restinge-place;
He heal'd ech payne, yet liv'd in sore distresse;
Deserv'd all good, yet liv'd in greate disgrace;
Gave all hartes joy, himself in heavynesse;
Suffred them live by whom himselfe was slayne.
Lorde, who can live to see such love againe?"

The following, which is the shortest, in the "Version of the Psalms," by this poetical countess and her brother, will illustrate further the peculiar quaintness which marks most of the compositions of that age, as well as their pious genius. As an acrostic Psalm, it is regarded as a curiosity.

PSALM CXVII.

"P raise Him that aye
R emaines the same:
A ll tongues display
J ehovah's fame.
S ing all that share
T his earthly ball;
H is mercies are
E xposed to all;
L ike as the word
O nce he doth give
R old in record
D oth tyme outlyve."

II. MRS. ROWE.

DIED FEBRUARY 20, 1737.

Mrs. Rowe, daughter of Rev. W. Singer—Her mother's piety and benevolence—Her early poetical efforts—Affection of her sister—Illustrated in her illness—Intimacy with Lord Weymouth's family—At Bishop Ken's desire, she writes a "Paraphrase on Job"—Is married to Mr. T. Rowe—His death—Her respect for his memory—Intimacy with the Hon. Mrs. Thynne—The Duchess of Somerset—She retires to Frome—Her decease—Her character—Her piety—Testimony of Mr. T. Rowe—Mrs. Rowe's works—"Friendship in Death"—"Devout Exercises"—Her letter to Dr. Watts—Her poetry—"History of Joseph"—"Hymn to the Eternal God."

Mrs. Elizabeth Rowe was the eldest daughter of the Rev. Walter Singer, and born September, 11, 1674. He was a respectable dissenting minister; but being a nonconformist, and presuming to preach the gospel in unconsecrated places, he suffered imprisonment in Ilchester jail, by the Act of Uniformity, under Charles II. Mrs. Portnell, a lady of active benevolence, visiting him in the prison, a mutual attachment was formed between them, and they were married. After his liberation, Mr. Singer continued to reside at Ilchester until the lamented death of his wife. She was a lady of a highly cultivated mind; and Mr. Singer, in advanced life, frequently dwelt with the liveliest satisfaction on her various excellences, and the little incidents of their first acquaintance; and remarking that, "admirable as his two surviving daughters were, both of them were not to be compared with their perfect mother." On her decease, he removed with his daughters to the neighbourhood of Frome, where he had property, and where he lived highly respected for his good sense, his simplicity of manners, and the virtues of his life, which he closed agreeably to his profession as a Christian, April 19, 1719.

Miss Singer, at an early period, discovered fine parts; and "as her strongest bent was to poetry, she began to write verses at twelve years of age." Her sister was most ardently attached to her, and they frequently pur-

sued their studies together till midnight. Seldom, perhaps, have the annals of domestic life presented a more lovely instance of mutual confidence and affection, than is given in the memoir of this amiable and pious young lady. During the life of her father, Miss Singer was seized with an attack of disease suddenly, and the physician apprehended her life in danger: her sister, receiving this alarming intelligence, tenderly inquired if she was prepared to die. Mrs. Rowe related the matter to the Rev. B. Colman, as follows :—

"It was in my sister's death, that my father was to be tried, but it was I that was taken sick, and my sickness prevailed to a very dangerous degree; and when the physicians let them know my great danger, and the little hope they had of my recovery, this dear sister came to me with a visible concern, and earnestly besought me to tell her, whether I was ready and willing to die, if God should call me from them by this sickness, for she was afraid I should die; and she could not comfortably part with me but only to go to Christ; she hoped, therefore, that my interest in him was comfortable and clear to me. I earnestly turned to her and said, 'Why, sister, do they think me in such hazard? I must confess to you, that my distress would be great, on the account of my soul, if I thought my death were now coming on; for I have not that full assurance of my interest in Christ, which I have always begged of God I may have before he pleases to call me hence.'

"No sooner had she heard me say this, but she fell, as in an agony, on her knees by my bedside, and in a manner inexpressible, for fervour and humility, she begged of God, 'that if her father must have the grief of burying one of his children, it might be she! for, through his free grace, and to the glory of it, she could joyfully profess before him her assured hope of her interest in his everlasting mercy, through Jesus Christ! wherefore, she could willingly surrender herself to die, if it might please God to grant her sister a further space for the making of her calling and election sure.' Having prayed thus, in a transport the most surprising and as-

tonishing to me, she earnestly kissed me and left the room, without giving me time or power to answer her a word; and what is almost incredible to relate, from that hour or two I grew better and recovered, but she took to her bed and died in a few days, leaving me astonished at this event of Providence, and overwhelmed with sorrow! My chief work was to consider the mind of God in this his mercy to me, that I might make it evident, by grace with me, that in love to my soul he had wrought this. I set myself to comfort my father, and this was also his care towards me, nor durst we be inconsolable under a bereavement so circumstanced; yet my mourning is always returning to this day, with the remembrance of a love strong as death!"

Miss Singer possessed uncommon elegance of mind, and exquisite sensibility; and she manifested a pious disposition even when she was very young. Her poetical talents introduced her to the family of Lord Weymouth, in her twentieth year; and two years after, she published a volume of her poems. Her numerous friends, in admiration of her beautiful compositions, and in allusion to her significant name, gave her, as her poetical title, PHILOMELA. She continued to delight in study; and the Hon. Mr. Thynne, son to Lord Weymouth, instructed her in the French and Italian languages; and, in that noble family, she enjoyed the friendship of the pious and poetical bishop Ken; at whose request she wrote her "Paraphrase of the thirty-eighth chapter of the book of Job."

Miss Singer's shining merit, and her various accomplishments, procured her many worthy persons as her admirers; among whom was the celebrated Mr. Prior: but Mr. Thomas Rowe, a son of the Rev. Benoni Rowe, a nonconformist minister, obtained her as his treasure. They were married in 1710; and though she was thirteen years older than her husband, they lived very happily together; as he was a gentleman of uncommon parts and learning, and an eminent Christian. Their union was, however, of short duration; for Mr. Rowe died of consumption, May 13, 1715, having lived with

his amiable consort only five years, and being himself only twenty-eight years of age. The beautiful elegy which she composed on his death is reckoned one of her best poems. On all occasions, Mrs. Rowe took peculiar pleasure in showing respect to the relations of her lamented husband; and on the anniversary of his death, she again commemorated, in elegiac verses, the mournful event which she continued to feel and deplore:—

"Unhappy day, be sacred still to grief,
A grief too obstinate for all relief!
On thee my face shall never wear a smile,
No joy on thee shall e'er my heart beguile!"

Mrs. Rowe, after the decease of her husband, esteemed the world as having less attraction than ever; and she seldom left her chosen residence in Frome. In compliance with the solicitations of the Hon. Mrs. Thynne, she passed several months with her in London, after the death of her daughter, Lady Brooke. And on the decease of Mrs. Thynne, she complied with the request of the Countess of Hertford, afterwards Duchess of Somerset, who earnestly entreated her company for some time at Marlborough, to soften, by her friendship and conversation, her affliction on the loss of her excellent mother. The same lady, once or twice on other occasions, prevailed on Mrs. Rowe, to spend a few months with her at one or other of her country seats. But she generally lived in comparative retirement, on her estate at Frome. In this retreat, where she spent the remainder of her days, she cultivated the spirit of vital Christianity; and here she wrote the greater part of her works.

Mrs. Rowe finished, in this place, her mortal pilgrimage, February 20, 1736-7, in the sixty-third year of her age; and was buried, according to her request, at the meeting-house in Frome, under the same stone with her father; leaving behind her a name, endeared to all who knew her. To an elevated genius, she united all that endearing sweetness of mind and manners, which are so peculiarly the ornament of her sex. She had a decided aversion to satire; charity governed her heart

and lips, and that heavenly virtue prompted her to record the following resolution in her diary, by which she acted :—

"Let me once again bind myself to thee, O Lord, that I may never, by thy grace, speak evil of any person. O help me to govern my tongue by the strictest rules of charity and truth, and never to utter any evil surmises, or make the least reflection to the dishonour of my neighbour. Let me hope, let me believe all things to the advantage of others. Give me thy divine assistance to perform this great duty; set thou a watch on my words, and keep, O strictly keep, the door of my lips, that I offend not with my tongue. Let thy grace be sufficient for me, and thy strength be manifest in my weakness. In thy strength, in the name of the Lord, my Redeemer, let me engage with all my future temptations."

Mrs. Rowe strictly regulated her conduct by this solemn determination. "I can appeal to you," she remarks in a letter to a lady, with whom she had lived in a long and intimate friendship, "if you ever knew me make an envious reflection on any person upon earth. The follies of mankind would, indeed, afford a wide and various scene, but charity must draw the veil of darkness, and choose to be for ever silent, rather than expatiate on the melancholy theme."

As a daughter, as a wife, as a friend, and as a mistress, she was most exemplary; and it is remarked to her honour, by her biographer, her late husband's brother, Mr. Theophilus Rowe, that "no one of her domestics ever left her, except with a view of marriage." Her charities were numerous; and, considering the mediocrity of her fortune, bordering on excess; and the delicacy and sweetness of her manners doubled the value of her bounties. Her amiable character, arising from the power of Christian principle, will appear most admirably from the following extract of a posthumous letter :—

"The solitude in which I have spent my time since the death of Mr. Rowe, has given me leisure to make

the darkness of the grave, and the solemnity of dying, familiar to my imagination. Whatever such distinguished sense and merit could claim, I have endeavoured to pay to the memory of my much loved husband. I reflect with pleasure on my conduct on this occasion; not merely from a principle of justice and gratitude to him, but from a conscious sense of honour, a love of virtuous reputation after death. But if the soul, in a separate state, should be insensible to human censure or applause, yet there is a disinterested homage due to the sacred name of virtue."

Mrs. Rowe's works are "Friendship in Death, in Twenty Letters from the Dead to the Living;" "Letters Moral and Entertaining;" "The History of Joseph, a Poem in Ten Books;" "Miscellaneous Works, in Two Volumes;" and "Devout Exercises of the Heart," published after her death, by Dr. Watts, and dedicated to the Duchess of Somerset. The latter work, including a series of papers, "in meditation, prayer, and praise," was sealed up in manuscript, with a letter, directed to be delivered to Dr. Watts, after her decease. That letter strikingly illustrates the religious principles of Mrs. Rowe; and a part of it is here given to exhibit more clearly her habitual temper as a Christian:—

"The Reflections were occasionally written, and only for my own improvement; but I am not without hope that they may have the same salutary effect on some pious minds, as reading the experiences of others has on my own soul. The experimental part of religion has generally a greater influence than the theory of it; and if, when I am sleeping in the dust, these soliloquies should kindle a flame of divine love, even in the heart of the lowest and most despised Christian, be the glory given to the great Spring of all grace and benignity!

"I have now done with mortal things, and all to come is vast eternity! How transporting is the sound! As long as God exists, my being and happiness are, I doubt not, secure. These unbounded desires, which

the wide creation cannot limit, shall be satisfied for ever. I shall drink at the fountain-head of pleasure, and be refreshed with the emanations of original life and joy. I shall hear the voice of uncreated harmony, speaking peace and ineffable consolation to my soul.

"I expect eternal life, not as a reward of merit, but as a pure act of bounty. Detesting myself in every view I can take, I fly to the righteousness and atonement of my great Redeemer for pardon and salvation: this is my only consolation and hope. Enter not into judgment, O LORD, with thy servant, for in thy sight shall no flesh be justified!" Through the blood of the Lamb I hope for an entire victory over the last enemy; and that before this comes to you, I shall have reached the celestial heights; and while you are reading these lines, I shall be adoring before the throne of God; where faith shall be turned into vision, and these languishing desires satisfied with the full fruition of immortal love. Amen."

Mrs. Rowe's poetical genius will sufficiently appear from the following, taken from the History of Joseph, relating to his brethren letting him down into the pit, and a Hymn to the Eternity of God:—

"The night prevails, and draws her sable train
With silent pace along th' etherial plain;
By fits the dancing stars exert their beams,
The silver crescent glimmers on the stream,
The sluggish waters, with a drowsy roar,
And ling'ring motion, roll along the shore:
Their murmurs answer to the rustling breeze,
That faintly whispers through the nodding trees.
The peaceful echoes, undisturb'd with sound,
Lay slumbering in the cavern'd hills around;
Frenzy and faction, love and envy slept,
A still solemnity all nature kept.
Devotion only wak'd, and to the skies
Directs the pris'ner's pious vows and eyes;
To God's high throne a wing'd petition flew,
And from the skies commission'd Gabriel drew,
One of the seven, who, by appointed turns,
Before the throne ambrosial incense burns!"

———

HYMN TO THE ETERNAL GOD.

"Thou didst, O mighty God, exist
Ere time began its race;
Before the ample elements,
Filled up the void of space:

"Before the ponderous earthly globe,
In fluid air was stayed;
Before the ocean's mighty springs,
Their liquid stores displayed:

"Ere through the gloom of ancient night,
The streaks of light appeared;
Before the high celestial arch,
Or starry poles were reared:

"Before the loud melodious spheres,
Their tuneful round begun;
Before the shining roads of heaven
Were measured by the sun:

"Ere through the empyrean courts,
One hallelujah rung;
Or to their harps the sons of light,
Ecstatic anthems sung:

"Ere men adored, or angels knew,
Or praised thy wond'rous name;
Thy bliss, Oh, Sacred Spring of Life!
Thy glory was the same.

"And when the pillars of the world,
With sudden ruin break;
And all this vast and goodly frame,
Sinks in the mighty wreck:

"When from her orb the moon shall start,
Th' astonished sun roll back;
And all the trembling starry lamps,
Their ancient course forsake:

"For ever permanent and fixed,
From agitation free;
Unchanged in everlasting years,
Shall thy existence be."

III. MRS. STEELE.

DIED IN THE YEAR 1779.

Mrs. Steele known by her hymns—Theodosia her assumed name—Her poems published with a Memoir by Dr. C. Evans—Her father a Baptist minister in Wiltshire—Dr. Steadman resides with the widow—Her death and character—Dr. Steadman's character of the Steele's—Dr. Evan's testimony—His character

of Theodosia—Her poem in memory of her father—Her latter years—Her triumphant death—"A Reflection on the Close of the Year"—Essay on "Friendship."

MRS. ANNE STEELE is extensively known among all denominations of Christians by her beautiful hymns, which are justly regarded as among the most truly devotional and richly evangelical of any that are used in the British churches. This accomplished lady was first introduced to the public under the assumed name of THEODOSIA; under which title she gave to the world two volumes of delightful poems; to which was added a third volume of "Miscellaneous Pieces in Verse and Prose," published in 1780, after her decease, with a brief notice of the author, by Dr. Caleb Evans.

Mrs. Anne Steele was the eldest daughter of Mr. William Steele; who, for a period of thirty years, was the pastor of a Baptist church, at Broughton, Hants. He died in the year 1769, leaving a widow, with a son and five daughters; and Mrs. Steele survived her husband above twenty years, leaving a shining character for domestic and social virtues, worthy of her profession as a Christian.

Dr. Steadman, late President of the Baptist College, Bradford, at his entrance on the Christian ministry, in 1789, settled as pastor of the church at Broughton, and lived for about three years in the family of this amiable widow, "where domestic comfort was heightened by intellectual refinement, and sanctified by religion." In the diary of that estimable minister, as we find in the "Memoir" by his son, the following is stated regarding the decease and character of the mother of the poetess:—

"1791, June 8, Wednesday.—The mortal remains of our dear friend, Mrs. Steele, were deposited in the grave this evening, about half-past five o'clock. Preached upon the mournful occasion from John xi. 11. The meeting was quite crowded, and considerable numbers were obliged to stand without. Mrs. Steele was originally a member of the church at Pershore, in Worcestershire, baptized by Dr. Ash, being descended

from a highly respectable family in that neighbourhood. Upon her marriage with Mr. Steele, she was dismissed to the church at Broughton, and has been a very useful and respectable member of it. Her deportment and behaviour in every relation she sustained, did honour to her profession. She was seized with a violent bilious attack at Bristol, on the 27th of September last, which turned after a while to the jaundice, and terminated in her death. In her, her children have lost the best of mothers, the church the best of members, and the poor the best of friends. May God repair the breach!"

Dr. Steadman remarks, relating to the connexions of this amiable poetess, "For nearly a century, the family of the Steeles ranked high among the friends and supporters of the interests of religion in that part of the country, and of the Baptist interest in particular, to which they manifested uniform and undeviating attachment. Those of the family who preached, not only gave their labours, but were the principal contributors on all occasions when money was called for, as well as generous givers to all in the neighbourhood or from a distance who came to solicit pecuniary aid. The places of worship were provided and fitted up principally at their expense.

"Miss Anne Steele, better known by the name of Theodosia, was the author of two volumes of Sacred Poetry, published during her life, and a third subsequently to her death. Few productions have been more read or more valued than these volumes by the pious of all denominations."

Dr. Evans, in his biographical notice of Mrs. Steele, remarks:—"It may possibly be some gratification to those who have hitherto been ignorant of the real name and character of the pious Theodosia, whose writings have so often cheered their hours of solitude, warmed their hearts with the love of virtue and the glow of friendship, and animated their devotions in the closet and congregation—to be informed that she was known to her more intimate friends under the name of Mrs.

Anne Steele. Her father was a Dissenting minister, a man of primitive piety, of the strictest integrity and benevolence, and the most amiable simplicity of manners. He was, for many years, the affectionate and faithful pastor of an affectionate and harmonious congregation, at Broughton, in Hampshire, where he lived all his days, greatly beloved, and died universally lamented. Mrs. Anne Steele, his eldest daughter, discovered in early life her love of the Muses, and often entertained her friends with the truly poetical and pious productions of her pen; but it was not without extreme reluctance she was prevailed on to submit them to the public eye. This new edition of her works, accompanied with the volume which is now first offered to the public, would have appeared long since, had the health of our Theodosia admitted of her paying that attention to it which was necessary. But it was her infelicity, as it has been of many of her kindred spirits, to have a capacious, soaring mind inclosed in a very weak and languid body. Her health was never firm, but the death of her honoured father, to whom she was united by the strongest ties of affectionate duty and gratitude, gave such a shock to her feeble frame, that she never entirely recovered it, though she survived him some years."

Mrs. Steele's frame of mind on that solemn occasion may in part be learned from the following effusion, illustrative at once of her filial affection, her poetical genius, and her genuine piety:—

"Still bleeds the deep, deep wound. Where is the friend
To pour, with tender, kind, indulgent hand,
The lenient balm of comfort on my heart?
Alas! that friend is gone! Ye angels, say,
(Who bore him raptur'd to your blest abodes,)
Can aught on earth compensate for my loss?
Ah, no! the world is poor!—and what am I?
A helpless, solitary worm, that creeps,
Complaining, on the earth! Yet ev'n to worms
The care of heaven extends; and can I doubt
If that indulgent care extend to me?
Father of mercies! trembling at thy feet,
Give me to vent the heart-oppressing grief,
And ask for comfort! Can I ask in vain
Of him whose name is LOVE? But oh! the boon

My craving wishes ask, is large indeed!
Yet less will leave me wretched—gracious God,
Give me to say, without a rising doubt,
'Thou art my Father!'—thy paternal love
Alone can cheer my soul; thy kind compassion
Can ease the load of heart-oppressing grief.
O, may I know my Father pities me!
And if he pities, sure he will support:
What cannot love omnipotent effect?
Ah! now one tender, one endearing tie
That held me down to earth, death has torn off,
And with it rent my heart-strings. Bid me come
To thee, my refuge: prostrate at thy feet,
O bid me say, with faith and humble hope,
'Heal, gracious Father, heal my bleeding.'
Thy healing hand alone can bring relief
For woes like mine; can bring what most I want,
A humble resignation to thy will.
How hard the lesson! (yet it must be learn'd,)
With full consent to say, 'THY WILL BE DONE!'"

"As the life of Theodosia was, for the most part, a life of retirement in the peaceful village where she began and ended her days, it cannot be expected to furnish such a variety of incidents as arise in the history of those who have moved in circles of greater activity. The duties of friendship and religion occupied her time; and the pleasures of both constituted her delight. Her heart was 'apt to feel,' too often to a degree painful for her own felicity, but always with the most tender and generous sympathies for her friends. Yet, united with this exquisite sensibility, she possessed a native cheerfulness of disposition, which not even the uncommon and agonising pains she endured in the latter part of her life could deprive her of. In every short interval of abated suffering, she would, in a variety of ways, as well as by her enlivening conversation, give pleasure to all around her. Her life was a life of unaffected humility, warm benevolence, sincere friendship, and genuine devotion: a life which it is not easy truly to describe, or faithfully to imitate.

"Having been confined to her chamber some years before her death, she had long waited with Christian dignity for the awful hour of her departure. She often spoke, not merely with tranquillity, but joy, of her de-

cease. When the interesting hour came, she welcomed its arrival; and though her feeble body was excruciated with pain, her mind was perfectly serene. She uttered not a murmuring word, but was all resignation, peace, and holy joy. She took the most affectionate leave of her weeping friends around her, and, at length, the happy moment of her dismission arriving, she closed her eyes, and, with these animating words on her dying lips—'I KNOW THAT MY REDEEMER LIVETH,' gently fell asleep in Jesus."

Mrs. Steele's beautiful hymns are too well known to require a place in this biographical sketch: the following is therefore offered as further illustrative of her truly sanctified genius, and of her sound scriptural sentiments as a Christian.

A REFLECTION ON THE CLOSE OF THE YEAR.

OCCASIONED BY HEARING THE BELLS AT MIDNIGHT.

"Is this a theme of mirth? Who can rejoice
That time, important time, so swiftly flies;
And scorn reflection's monitory voice,
The friendly power that wooes us to be wise?

"For ever ye departed months, adieu!
What heart that knows your value can be gay?
What heart that asks reflection's conscious view,
How many hours fled unimproved away?

"Yet oft her warning voice, e'er yet they past,
Cry'd, 'Seize the precious minutes, make them thine -
Ah! how wilt thou account for so much waste
Of treasure lent for purposes divine!'

"O let my heart her needful dictates hear;
To her the solemn midnight hour I give,
And ask, while musing on the finish'd year,
How I have spent the time, and why I live?

"*How have I spent the time?* reflection, say!
She answers, 'Wasted many a precious hour,
In careless indolence lost many a day,
When heaven demanded every active power.'

"*Why do I live?* 'Past errors to deplore,
Low at the feet of sovereign grace to bow,
For strength divine intreat (while I adore,)
To dedicate to heaven the fleeting now.'

"Jesus, to thee, to thy atoning blood,
To thy unsully'd righteousness I fly:
O thou, my Judge! my Saviour and my God!
Instruct me how to live, and how to die!"

FRIENDSHIP.

"Friendship has oft been my favourite theme, and afforded many a pleasing thought; but hitherto my experience of this blessing answers not my ideas. Perhaps they are raised too high, or, it may be, this is too near akin to all earthly pleasures, which fly our wishes, or disappoint our expectations.

"Let me, then, raise my thoughts from earth, and consider this amiable subject in its divine perfection; let me meditate on the friendship of the blessed Jesus, who says, 'Henceforth I call you not servants, but friends.' Wondrous condescension! delightful assurance! infinitely more engaging than the dearest ties on earth! An interest in his friendship, how desirable! How extensive the blessing! It contains everything we need for time and eternity!

"The dearest friend on earth, though his heart be ours, and his will ever ready, may want the power to assist us; but Jesus is infinitely powerful; all power in heaven and earth is his; he is able, as well as willing, to save to the uttermost. Our friends may be so far distant, in our greatest extremities, that we may be deprived even of the benefit of their kind condolence and compassionate sympathy, because they cannot be acquainted with our distress; but Jesus is ever near, ever ready to assist his beloved friends. He hears every groan, and pities every sorrow; he is touched with a feeling of their infirmities, and his divine compassion and sympathising tenderness are far beyond all that mortal friendship ever knew. In straits and difficulties, if we apply to earthly friends for counsel, and receive the best advice they are capable of giving, we may be led into irretrievable errors and misfortunes: but Jesus, the heavenly friend, is infinite in wisdom. He guides his favourites by his counsels, the unerring dictates of his sacred word, and conducts them, through all the difficulties and embarrassments of life, to eternal safety and happiness!

"In mortal friendships, the satisfaction a generous mind enjoys in obliging, and the sentiments of a grateful heart in being obliged, are exceedingly agreeable;

but this heavenly friend engages our warmest, our everlasting gratitude; and even gratitude is swallowed up in wonder, when we meditate the immeasurable extent of his divine beneficence in what he has done, is still doing, and will do for the objects of his love. Of enemies and traitors, he has made friends and favourites! for guilty, lost, undone creatures, deserving nothing but never-ending misery and eternal death, he has purchased pardon, life, and immortal happiness; and this with his own most precious blood! It would be a surprising effect of friendship for a man to lay down his life for his friend; but Jesus freely gave his life for such as were his inveterate enemies. Stupendous love! astonishing goodness!

"At death, earthly friendships are dissolved; with the friend our comforts die, and the satisfaction we enjoyed in their society leaves only a painful remembrance of the pleasures we have lost. But Jesus lives for ever! lives to make intercession for his friends above; to communicate constant supplies of grace to them below; to guide them through all the scenes of mortal life; to crown them with victory over the last enemy; and to bring them safe to his glorious presence, to live with him for ever and ever! Happy, happy souls! who have an interest in this all sufficient, this everlasting Friend! Blessed Jesus, teach me to know thee and to love thee more: let me hear the voice of thy sacred Spirit whispering to my heart that thou art mine; assure me of my interest in thy almighty, thy unchangeable love! then shall I be blest indeed.

"My Lord, my Saviour, my almighty Friend,
O wilt Thou, gracious, own the humble claim?
And let thy Spirit, sacred evidence,
Confirm it to my soul with power divine?
Tell me, O tell me, thou art mine indeed,
And fill my heart with gratitude and love!
But ah! how weak, how languishing and low
My strongest gratitude, my highest love.
How cold the warmest ardours of my soul,
For blessings so divine! how poor a gift
This vile, this wretched heart! and yet 'tis all
A worthless worm can offer, mean return!
Nor can I tender this without thy aid:

O help me to surrender all my heart,
Its powers and passions, to thy sovereign love!
Accept it, Lord, and make it thine entire!
Let thy abounding grace remove my guilt;
Forgive my wanderings; fix me thine for ever,
In bands which time nor death have power to loose!"

IV. MISS JANE TAYLOR.

DIED APRIL 12, 1824.

Miss Jane Taylor and her sister Anne, known by their "Rhymes for the Nursery," and "Hymns for Infant Minds"—Born in London—Her father removes to Lavenham—Settles at Colchester—Is minister of a dissenting congregation—Miss Taylor's education—Testimony of her brother, Mr. Isaac Taylor—Detail of her religious experience—Her wisdom—Her admirable counsel to the eldest orphan of a family—Her early poems—Publication of her "Original Poems," &c.—Her "Contributions of Q. Q."—Death of her uncles, Rev. J. H. Hinton, and Mr. C. Taylor, "Editor of Cabinet"—Her declining health—Her last days—Her dying experience—Her death—"Lines to Madame De Stael"—"The Things that are Unseen and Eternal"

MISS JANE TAYLOR is a name, with that of her sister Anne, married in 1813, to the Rev. Joseph Gilbert of Nottingham, endeared to thousands, whose minds have been enriched with the seeds of wisdom and piety from their earliest years, by her beautiful "Rhymes for the Nursery," and "Hymns for Infant Minds." These admirable compositions are esteemed as only second to the incomparable "Divine and Moral Songs" of Dr. Watts.

Miss Taylor was born in London, September 23, 1783. In 1786, her father, who was an artist, went to reside at Lavenham, in Suffolk, where Jane's powers of mind began remarkably to develop themselves, as she increased in stature, giving indications of her poetical genius so early as the eighth year of her age. Mr. Taylor was a gentleman of eminent piety, and of solid acquisitions; and being endowed with talents for preaching, he was induced "to comply with the wishes of a dissenting congregation at Colchester, to become their minister. Early in the year 1796, he removed to that town, with

his family, and assumed the pastoral care of the society assembling in the meeting-house in Bucklersbury-lane."

Jane was now in her thirteenth year, and making steady progress in her education, which included "every branch of knowledge that can well be made the subject of early instruction," though conducted at home, under the immediate superintendance of her parents. Mrs. Taylor was a woman of superior mind and uncommon wisdom, and of rare Christian character, as is fully manifested in her writings; and her children profited by her intelligent devotedness to advance their spiritual welfare.

Mr. Isaac Taylor, the brother of Jane, a gentleman of great eminence in the literary world, in his instructive biography of his sister, having related the methods and plan of her education, states, "I find dated in her *fourteenth* year, records of pious resolutions, and emphatic expressions of the sense she had of the supreme importance of the object of Christian faith." The progress of religion in her own mind, until she unbosomed her soul to her excellent father, she thus expresses in a letter to a Christian:—

"I am grieved, my dear E—, to hear from you so melancholy an account of the state of your mind; I wish I were a more able counsellor; or rather, I wish you would overcome your feelings, and apply to those whose consolations and advice might be useful to you. I can sincerely sympathise with you in all your griefs. I rejoice in having obtained your confidence; and I cannot make a better use of it than to urge you to seek some abler adviser. I speak from experience when I say, how much benefit you might derive from an open communication of your feelings to your dear mother. Well do I know how difficult it is; yet the good to be gained is worthy the effort. You say she is so total a stranger to your feelings, that she even supposes you to be an enemy to religious principles. If, then, you consider the pleasure it would afford her to find you seriously inquiring on such subjects, I think you will feel it to be an additional argument for the disclosure.

Two or three years ago, my mind was in a state of extreme depression; for months I had been conflicting with the most distressing fears, and longing to disburden myself to my father: at last I could no longer support myself, and breaking through what I had thought insurmountable difficulties, I opened my mind to him completely. It was a struggle; but the immediate relief I experienced fully repaid me; and the unspeakable benefit I have derived from the conversations I have since, from time to time, held with him encourages me to persevere."

Miss Taylor's religious advantages were greater than those of many, and her character as a Christian corresponded with her superior privileges: her attainments, discrimination, and practical wisdom will remarkably appear from the following extracts of a letter written by her to the orphan family of a deceased friend:—

"August 15, 1822.—As my time is limited, I cannot devote much of it to subjects of inferior moment; but must address myself at once to that which is all important, and in which all other advices are included. But I know not where to begin, nor how to find language to reach the heights and depths of this boundless subject. No language, indeed, can do this; and, therefore, we find in the Scriptures no attempt is made beyond the most plain and simple statements; but which are, on that very account, the more striking. What, for instance, could the utmost powers of language add in force to that question—'What shall it profit a man if he gain the whole world, and lose his own soul!' And, my dear friends, there *is* very great danger, notwithstanding all the warnings and admonitions we receive—there is very great danger of losing our souls! It is easy to pass on from youth to age, with good intentions towards religion, without once tasting the happiness of a good hope, or enjoying the supreme satisfaction of making a full surrender of our hearts and lives to God. Multitudes of the professors of religion thus live, and thus die—making their comfort and prosperity in this life their chief object of pursuit; and paying only so

much attention to religion as they deem *absolutely necessary* to escape eternal destruction. But this is not Christianity such as the Scriptures describe it: and it is surprising that with the Bible in their hands, any person can make so great a mistake about it. If God has not our *hearts*, we are not His:—he will accept nothing less. I remember that, during my youth, I was for many years discouraged, and almost in despair at last on this account; feeling the impossibility of bringing my earthly mind to prefer spiritual things—to love God better than the world. At length, in a letter from a pious friend, I was reminded that this great work, though impossible to me, was easy to Him; and that he had promised to dò it for all who ask: so that I began to see with unspeakable joy, that the hardness, reluctance, and earthliness of my heart were no real obstacles, provided that I did but apply to him for a cure. Yes, to cast ourselves entirely on God, to do all for us, in the diligent use of means, is the sure, the only way to obtain the benefit. But it is surprising what reluctance there is in the mind to do this; and how ready we are to try every other means first; especially we are unwilling to come by a simple act of faith to the Saviour, and to accept from Him a remedy for all the evils of our nature; although there is no other way: how much labour is often lost for want of this. Come to him, my dear friends, and 'he will not cast you out.'

"I have lived long enough to see that promise in numerous instances fulfilled, that 'They who seek first the kingdom of God,' have other things added to them in a more especial and desirable way than those who make them the primary object. I am firmly convinced that, taking the whole of life together, the most pious and devoted persons—such as made early and complete surrender of heart and life to God, have most real prosperity and success in this world, as well as infinitely more enjoyment of earthly good. All the real and reasonable enjoyments of life are entirely compatible, not only with an ordinary profession of religion, but with the highest spirituality of mind. Then, let us

take the Bible for our rule, and never rest till we have a scriptural foundation for our hope; nor till our life, as well as our creed, is conformed to its precepts and examples.

"I will mention as the first and last in the way of means, indispensable to our making any progress in religion,—*daily, constant, private prayer.* Reluctance to spiritual engagements, is what the best of Christians have to combat with; and it can be overcome only by prayer. Although you may often engage in private devotion with little feeling, and no apparent benefit, yet the habit is strengthened; and as we are creatures of habit, and God has made us so, he requires us to avail ourselves of its important advantages. If there is any one thing more than another among the many privileges of a religious education for which I feel thankful, it is the having been trained from my early years to retire, morning and evening, for this purpose. I found that a habit, thus early and strongly formed, was not easily broken through, notwithstanding all the vanity of my youthful years; and however much I have to lament the abuse of it, yet if ever I have known anything of religion, it is to the closet that I must trace it; and I believe that universal experience testifies, that our comfort and progress in the divine life are entirely regulated by the punctuality and fervency of our engagements there. There is no need that the exercise should be tedious;—a short portion of Scripture read with thought; and a few simple sentences uttered with the whole heart, are far preferable to a much longer address, in which the same heartless phraseology is continually repeated. But as your desires enlarge, so will your petitions; and the more you are in earnest, the less liable you will be to fall into hacknied and formal expressions.

"There is another practice which, next to prayer and reading the Scriptures, I have found most profitable;—I mean, reading once every day, at the time either of morning or evening retirement, a few pages of some pious book, the writings of the most eminently useful and impressive authors. Christian biography also, is peculiarly

profitable. This custom need not add more than ten minutes to the time of retirement; and, it is, I think, one of the very best means for retaining a daily impression of serious things.

"And let me affectionately recommend you early to seek to be engaged in some sphere of active usefulness. How many young persons have blessed God that ever they were led to engage in Sunday-school teaching? It profitably occupies that time which, if wasted in frivolity and indulgence, lead to the worst consequences; and in teaching others, a double blessing often descends upon the teacher. But in engaging in active usefulness, we must be clad with the impenetrable armour of Christian simplicity and meekness. We may have to encounter those who are officious, unreasonable, monopolising, ambitious, and overbearing; and if any similar tempers are indulged in ourselves, continual contention must ensue. That temper and conduct which some call 'spirited,' in asserting our rights, and maintaining our consequence, is as unwise and impolitic as it is unchristian-like. Nothing forms so truly great and dignified a character, as 'the meekness and gentleness of Christ.'

"But with regard to our conduct, whether at home or abroad, we cannot mistake if we will but follow the precepts of Scripture, in their plain and literal sense. This is too much neglected—strangely neglected, even by those who profess to make the Bible their rule. If we had no other directions whatever for our conduct than those contained in that beautiful chapter, the 12th to the Romans, it would make a heaven of earth, were they but attended to. It is an excellent chapter to read very often, and deeply and daily to study. It would make a little paradise of any society or family where its spirit was imbibed; and after all, it is at home—in the bosom of our families, in our daily and hourly tempers and conduct, that we have the best opportunity of practising holy obedience to the commandments of Christ. May God bless you all, and lead every one of you safely through this dangerous world, to his eternal rest!"

Miss Taylor, it has already been remarked, began to compose at a very early age; but her first piece that appeared in print was an ingenious poem, called "The Beggar Boy," a contribution to the "Minor's Pocket-book for 1804." Her sister Ann had contributed to the same publication for several years. "The authors of these pieces," their brother remarks, "became the subjects of inquiry; and it was not doubted by those who were competent to calculate the probable success of literary enterprises, that a volume of pieces, exhibiting the same vivacity, truth of description, good taste, and sound sentiment, would gain public favour.

"Their father viewed with pleasure the new engagements of his daughters, and yet with some anxiety, for he was strongly averse to the idea of their becoming authors by profession. He, therefore, favoured their literary occupations so far as they might consist with the predominance of those pursuits, which he considered to be much more safe and certain, as the means of independence. Nor did their mother (who *then* would have thought anything as probable as that she herself should become known as a writer) look with less watchfulness upon the effect of these new and exciting engagements. They were, therefore, carried on under just so much of restriction as prevented their engrossing too much of thought and of time. Almost everything written by my sisters for some years after they had first published, was composed, either before the regular occupations of the day commenced, or after they were concluded. It was, for the most part, after several hours of assiduous application, that the pieces contained in the volumes of 'Original Poems,' 'Rhymes for the Nursery,' &c., were written: nor was it, I believe, till a much later period, that ever an entire day was indulged to the labours of the pen."

Miss Taylor frequently contributed to the "Youth's Magazine," and other periodicals; but her various literary labours cannot here be reviewed or enumerated—they may be seen in two very instructive volumes, under the title of "The Contributions of

Q. Q. to a Periodical Work;" and in the "Poetical Remains" of Jane Taylor, published by her biographer at the end of the Memoir.

Miss Taylor's health, never very vigorous, visibly declined during the last year of her life. The loss of two uncles deeply affected her, as they were greatly beloved by her, and gentlemen of extraordinary worth; one, the Rev. James Hinton, Baptist minister of Oxford, died in July 1823; and the other, Mr. Charles Taylor, the learned editor of "Calmet's Dictionary of the Scriptures," in November. "Notwithstanding her extreme weakness," says her brother, "she still continued to attend public worship, and even to teach her class in the Sunday-school. The last time of her doing so was on the 4th of January, 1824. She went to the meeting-house, accompanied by her most intimate friend, whom, after teaching the children the usual time, she took to a window, overlooking the burial-ground; and, pointing to a spot opposite, said, 'There, Betsey, that is where my grave is to be.' The same afternoon, a funeral sermon was preached for a highly esteemed friend, the mother of a large family, whose death had deeply affected her. She looked at the weeping family, and deliberately realised the scene, as she believed, soon to be repeated in the same place, when her own family should be the mourners."

Mr. Taylor describes the last days of this amiable Christian lady in the following manner, giving the latter part of a letter which she wrote the evening preceding her death:—

"Monday, [April 11, 1824].—I fear I cannot finish. Oh, my dear friends, if you knew what thoughts I have now, you would see, as I do, that the whole business of life is preparation for death! Let it be so with you. If I have ever written or spoken anything you deem good advice, be assured I would, if I could, repeat it now with tenfold force. Think of this when I am gone. Tell J. I hope he will read 'Williams's Diary,' and study to become such a character, as a man of business and a Christian. I wish you all to read it. My love and best wishes to John. May God

bless you all! Farewell! Farewell! dear S., dear E., dear P., dear J., farewell! Yours, till death, and after that, I hope.—JANE TAYLOR."

Mr. Taylor remarks:—"In the evening a minister called, with whom she conversed a short time, in a tone of cheerful and confirmed faith. Afterwards with her mother, in terms of intermingled affection, consolation, and hope.

"When carried up stairs on Monday night, she, for the first time, allowed her sister to do everything for her. She passed the night quietly; but in the morning felt herself unable to rise as usual. About ten o'clock her brother read a Psalm, and prayed with her. Soon afterwards she was placed in an easy-chair by the bed-side. About the same time, one of her brothers arrived from London; to him she spoke with the most emphatic earnestness, professing, very distinctly, the ground of her own hope, and the deep sense she then had of the reality and importance of eternal things. Her voice was now deep and hollow; her eye glazed, and the dews of death were on her features; but her recollection was perfect, and her soul full of feeling. While thus sitting up, and surrounded by her family, in a loud but interrupted voice, she said, 'Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me.' Soon afterwards she repeated, with the same emphasis, the verse of Dr Watts:—

'Jesus, to thy dear faithful hand,
My naked soul I trust;
And my flesh waits for thy command,
To drop into the dust.'

"Repeating with intense fervour the words—

'Jesus, to thee—my naked soul—
My naked soul I trust.'

"Being then placed in bed, all withdrew but her sister, with whom she conversed some time, giving her several particular directions, with great clearness. She then requested that everything in the room might be put in the most exact order. After this she lay tran-

quilly an hour or two, seeming to suffer only from the laborious heaving of the chest; and, in reply to a question to that effect, said she was 'quite comfortable.'

"In the afternoon, she observed her brother to be writing a letter. Being told it was to Mrs. Gilbert (who, with Mr. Gilbert, was then on her way to Ongar), she gave her opinion as to the best way of ensuring her sister's meeting the letter, so as, if possible, to hasten her arrival. She had just before said, 'Well, I don't think now I shall see Ann again; I feel I am dying fast.' From this time she did not speak so as to be understood; but seemed sensible till about five o'clock, when her breathing became interrupted: she was tranquil, and her features placid. At half-past five she underwent a momentary struggle, and ceased to breathe!"

Miss Jane Taylor's character and talents, both as a Christian and a poet, will be strikingly evident from the following two pieces; the former composed September 23, 1822, and the latter sometime in the year 1823:—

TO MADAME DE STAEL.

WRITTEN AFTER READING "CORINNE, OU L'ITALIE."

"Oh, woman, greatly gifted! why
Wert thou not gifted from on high?
What had that noble genius done,
That knew all hearts—all things, but *one*—
Had that been known? Oh, would it might
Be whispered, here she took her flight!
Where, where is that fine spirit hurled,
That seemed unmeet for either world?

"While o'er thy magic page I bend,
I know thee, claim thee for my friend;
With thee a secret converse hold,
And see my inmost thoughts unfold;
Each notion crude, defined, expressed:
And certain, what I vaguely guessed.
And hast thou taught, with cruel skill,
The art to suffer better still:
Grief's finest secret to explore,
Though understood too well before?
Ah, well I'd thank thee if I might,
Although so wrong, thou art so right!

While I condemn, my heart replies,
And deeper feelings sympathise.

"Thy view of life, that painful view,
How false it is! and yet how true!
'Life without love, a cheerless strife;
Yet love so rarely given to life.'
And why must truth and virtue—why
This mighty claim of love deny?
—What was this earth, so full, so fair?
A cheerless desert, bleak, and bare,
God knew it was, till love was there.
Say, has the heart a glance at bliss—
One—till it glance or gaze at this?
Ah, no! unblessed, unsoothed the lot,
Fair though it seem, that knows it not!
'Tis true!—and to the truth replies
A thousand joyless hearts and eyes;
Eyes beamless—hearts that do not break—
They cannot—but that always ache;
And slowly wither, day by day,
Till life at last is dried away.
'Love or Religion;' yes, she knew
Life has no choice but 'twixt the two;
But when she sought *that* balm to find,
She guessed and groped, but still was blind.
Aloft she flew, yet failed to see,
Aught but an earthly deity.
The humble Christian's holy love,
Oh, how it calmly soars above
These storms of passion! Yes, too much
I've felt her talent's magic touch.
Return, my soul, to that retreat
From sin and woe—thy Saviour's feet!
There learn an art she never knew,
The heart's own empire to subdue;
A large, but willing sacrifice.
All to resign that He denies;
To Him in meek submission bend;
Own Him an all-sufficient friend:
Here, and in holy worlds above,
My portion, and my only love!

"THE THINGS THAT ARE NOT SEEN ARE ETERNAL."

"There is a state, unknown, unseen,
Where parted souls must be;
And but a step may be between,
That world of souls and me.

"The friend I loved has thither fled,
With whom I sojourned here;
I see no sight, I hear no tread,
But may she not be near?

"I see no light, I hear no sound,
When midnight shades are spread;
Yet angels pitch their tents around,
And guard my quiet bed.

"Jesus was rapt from mortal gaze,
And clouds conveyed him hence;
Enthroned amid the sapphire blaze,
Beyond our feeble sense.

"Yet say not, who shall mount on high,
To bring him from above?
For, lo! the Lord is always nigh,
The children of his love.

"The Saviour whom I love, have sought,
And would, but cannot see—
And is he here? Oh, wondrous thought!
And will he dwell with me?

"I ask not with my mortal eye
To view the vision bright!
I dare not see thee, lest I die;
Yet, Lord, restore my sight!

"Give me to see Thee, and to feel
The mental vision clear;
The things unseen, reveal! reveal!
And let me know them near.

"I seek not fancy's glittering height,
That charmed my ardent youth;
But in thy light would see the light,
And learn thy perfect truth.

"The gathering clouds of sense dispel,
That wrap my soul around;
In heavenly places make me dwell,
While treading earthly ground.

"Illume this shadowy soul of mine,
That still in darkness lies;
Oh, let the light in darkness shine,
And bid the day-star rise!

"Impart the faith that soars on high,
Beyond this earthly strife;
That holds sweet converse with the sky,
And lives eternal life!"

V. MRS. BULMER.

DIED AUGUST 30, 1836.

Mrs. Bulmer daughter of Mr. E. Collinson—Piously educated—Her seriousness at school—Her verses annually to her parents, on their wedding-day—Miss Collinson's lines on the death of Rev. C. Wesley, sent to Rev. J. Wesley—His letter in reply—Her progress in piety—Her admission to Christian communion by Mr. Wesley—Her religious experience—She is married to Mr. Bulmer, in her eighteenth year—Her character as a wife—Her address to her husband, at the ninth anniversary—She cultivates poetry—Mr. Bulmer's death—Her poem on "All-Saints' day"—She projects a large poem—Plan of her "Messiah's Kingdom"—Mr. Montgomery's character of it—Mrs. Bulmer a class-leader—She writes a memoir of Mrs. Mortimer—Her decease—Her poem, "Man the Offspring of Divine Benevolence."

Mrs. Agnes Bulmer was born August 31, 1775: she was the third daughter of Mr. Edward Collinson and his wife Elizabeth, of Lombard-street, London. Her parents were persons of intelligent serious piety, and they trained up their children in the ways of the Lord. Miss Collinson was sincerely beloved by her companions at school, by whom, on account of her seriousness, she was called the "sage Agnes," and the "Judge." Her poetical genius was awakened at an early period by her governess, who required, as a school exercise, two or more lines in verse; and though only twelve years old, she read and studied with deep interest Dr. Young's "Night Thoughts." On leaving school at the age of fourteen, she devoted herself to God, and to seek her own intellectual improvement. "Her little pocket Bible became her constant companion; and the length of time she spent on her knees exciting some surprise, one of her young relatives asked her what she said in prayers, and whether she made them herself.

"In the same year she first addressed a copy of verses to her parents, on the anniversary of their wedding-day. This spontaneous effort of affectionate respect was so gratifying to their parental feelings, that her father presented her with the 'Elegant Extracts in Verse.' She was delighted with the book: the variety of its subjects enlarged her imagination, and her heart glowed

with the enthusiasm of poetical ardour. From this time until her excellent father's death, she never failed to lay a similar annual offering on the filial altar.

"She was first introduced to the Rev. John Wesley, by her parents sending him some limes which she had written on the death of his brother, the Rev. Charles Wesley [he died in 1788]. He was so much pleased with them, that he returned her the following answer:—

"'My dear maiden.—Beware of pride; beware of flattery; suffer none to commend you to your face; remember, one good temper is of more value, in the sight of God, than a thousand good verses. All you want is to have the mind that was in Christ, and to walk as Christ walked.'"

She returned him her thanks in verse, testifying her deep reverence for his character, and how highly she valued the honour of his correspondence. Whatever might be the merits of the poetry, it met with the approbation of the venerable man to whom it was addressed. He sent her an answer, which, if the value of praise is to be appreciated according to the worth of the person who bestows it, was likely to be highly gratifying to the pride of a youthful heart; but that heart was now learning humility in the school of Christ, and becoming gradually conscious of its own ignorance and weakness. The day-spring of divine truth, which had early dawned upon her mind, had revealed her own lost estate by nature, and the necessity of a Saviour. That light continued to increase; it illumined her understanding, warmed her affections, and guided her conduct.

"Her first note of admission to the Methodist society was given in December, 1789, and her first ticket in the following March. She received them both from Mr. Wesley; and from that time until her death, she continued a steady and consistent member of that connexion."

Miss Collinson began, for a short time, to make some record of her spiritual exercises in her seventeenth year; and the day before she entered her eighteenth year, she wrote as follows:—

"Another year has run its swift course, and I am once more on the eve of my birth-day: how short a time does it appear since last that period brought the most solemn reflections to my mind! I look back, and it seems but a dream, a fleeting shadow! Day has followed day, and month has succeeded month, and how little have they been regarded! How few of those precious moments have been employed to their right purpose, and to the end for which they were given—the glory of God! But the infinite mercy of my Redeemer has not only spared my life through the past year, but has crowned it with numberless acts of love and goodness. May he still continue to guide my weakness, and help me to devote the remainder of my days to his glory! And though seventeen years have passed to so little improvement, may every power of my soul now rise with an earnest desire to glorify God my Maker, Redeemer, and expected Sanctifier. Surely, if I can form any judgment of my own heart, I think it is my whole desire to serve and love my God alone—to live to him, to die to him, and to enjoy him for ever. And NOW, the present NOW, is the time given me to employ to this important purpose, for, unassured of a moment, how needful is it to be always ready! Many whom I have loved and respected have been lately called home; and who can tell the next that shall be summoned before the bar of God? 'My merciful God, is it I?' Is it I that shall first stand in the presence of an awful judge? Happy, inexpressibly happy, are they who stand prepared, who have their lamps trimmed, and are looking for and earnestly expecting the coming of the bridegroom of their souls; for he will assuredly come, and perhaps when we think him at a distance. O, may I then be found of him in peace, washed, and made white in the blood of the Lamb!"

Miss Collinson was married at a very early period of life, before she had half completed her eighteenth year. Her sister, who wrote the "Memoirs" of her, says:—"In 1793, in her eighteenth year, she was married to the late Mr. Joseph Bulmer, and proved herself, to the

hour of his death, a most devotedly attached wife. With a heart capable of the warmest affection, she possessed an uncommon degree of prudence, and employed the great influence she had over him for the best of purposes, and was truly his fellow-helper in the road to Zion. If she had a wish to shine, it was in his sight; and he, in his turn, felt proud and delighted at her intelligent and unassuming manners. A new sphere of duties and employments being thus opened to her, she assiduously applied herself to move regularly in it, and never permitted her love of study to intrench on the peculiar duties of her sex. Her household arrangements evinced her well-disciplined mind; everything was in order, and she herself was never in a hurry, though always employed. Many of the best and wisest in the Wesleyan connexion were frequent visitors at their house; especially the eminently learned, pious, and venerable Dr. Adam Clarke. He appreciated her mental energies, and sought to give them a right direction. His recommendation of well-chosen books, and his experiments in natural philosophy, stimulated her desire to penetrate into the secret processes of nature; while his sermons and conversations led her earnestly to contemplate the high dignity and stupendous faculties of the immaterial and immortal soul of man."

Mrs. Bulmer found in her husband a truly faithful and Christian friend; and frequently, as the revolving year brought round the anniversary of her wedding-day, her pious and affectionate heart poured forth a song of grateful praise for her numerous mercies. She addressed the following lines to her beloved husband, on its ninth return:—

"While some are doomed to bear the load of life
In single solitude, without the aid,
The cheering aid, of Friendship's social power,
Like lowly trees upon a blasted heath,
Exposed to all the beatings of the storm
While others, stung with disappointment, feel
The bands designed for comfort, peace, and love,
To be the cords of bondage to their souls:
Say, my beloved friend, what happiness is ours,
That we can greet this morning with a song,

A song of praise, to that all-gracious Power,
Who, in the counsels of his matchless love,
First formed our union, and then kindly joined
Our hearts and hands by his own sacred ties!
Obtaining strength by him, as years increased
More and more firmly have our souls been bound;
And, spared by grace, this ninth revolving morn
Finds us more joined in cordial, constant love,
Than when we first before the altar bowed.
 Hail, welcome morn! thy glad approach we greet,
And bless thee as the happiest of our lives.
Still may thy sun rise cloudless; and the years
That yet may roll their courses o'er our heads,
Increase, mature, and sanctify our love.
While, as we travel o'er life's varied path,
Upheld by mutual tenderness, we rise
Above the storms that sometimes cross the way.
And, by participation sweet, receive
A richer pleasure from its brightest scenes;
While humble gratitude, with careful eyes,
Noting the boundless gifts of Love Divine,
Lead us together to the mount of praise,
To adore the author of our numerous joys."

Mrs. Bulmer cultivated her poetical talents, and devoted a considerable portion of her leisure to literary occupation. Her sister, therefore, says, "For several years she had been a contributor, both in prose and verse. to the Wesleyan and Youth's Magazines. She now began her series of Scripture History; the first part appeared in the Youth's Magazine, the last in the Youth's Instructor."

Mrs. Bulmer enjoyed the society of her beloved husband for more than twenty years; but, after a protracted illness, he departed this life in the hope of glory, in July, 1822. "When the icy hand of death was laid upon him, she heard his expiring prayer, and listened to his last sigh." God was her refuge in this time of deep distress, and for several months her reliance on him was the sustaining principle that preserved her soul in life. "A poem dated on the following 'All Saints' day,' (November the first,) will best express her feelings:" a few verses are as follow:—

"The world and time receding far behind,
 Full on my sight celestial visions stole,
Spirits of light, who, erst in flesh confined,
 Held o'er my heart a tender, sweet controul;

A sainted parent dear,
And friends and kindred near,
Whispered of heavenly joys, and claimed my yielding soul.

"Fresh o'er my mind, in every charm arrayed,
Flit the fair shadows of departed joys:
The enlivening smile that made the morning glad,
The evening cheered by friendship's soothing voice;
The untold tenderness,
By heaven designed to bless,
The calm, sweet peace that crowned affection's earliest choice.

"Hail! holy, happy, all-victorious band!
How have ye passed the furnace unconsumed!
How bright ye shine as stars in his right hand,
Whose blood redeemed you, and whose light illumed
True, ye have tasted death;
But He, too, slept beneath,
And sanctified the grave wherein ye lie entombed.

"Jesus! atoning Lamb! triumphant Lord!
Fountain of life to saints above, below!
Thy saving name these ransomed hosts record,
Thy saving name thy suffering servants know,
Who still with thee sustain
The cross of grief and pain,
Till thou shalt bid them rise and share thy victory too.

"Yes! joined in Thee, the cheering, quickening Lord,
The sun, in whom the rays of glory meet,
The church is one! one pure, one beauteous whole!
And soon, assembled round thy shining seat,
One mighty sound shall swell,
One song of triumph tell,
The mystery fulfilled! the family complete!"

After the decease of her husband, Mrs. Bulmer resided with her mother; but this was of short duration, for in little more than two years, she witnessed the death of that revered and honoured relative. A part of her letter to an absent sister, announcing that event, is as follows:—

"My dear sister: our beloved parent is no longer an inhabitant of this world of sorrow, sin, and fluctuation. She yesterday exchanged her sufferings for immortality. She is delivered from the burden of the corruptible body; she has rejoined our father in Paradise! She is now associated with saints and angels! Above all, she is for ever with the Lord!"

Mrs. Bulmer found solace and delight in cultivating her edifying muse: she had projected a large poem, on one of the noblest subjects, and she had made some progress in the composition. Her biographer says, "Again alone, Mrs. Bulmer steadily proceeded with her long poem, entitled 'Messiah's Kingdom;' and, during the nine years in which it occupied her attention, it beguiled many of the solitary hours of widowhood." Early in 1833, her poem appeared before the public; and, speaking of its plan and construction, she says:—

"The work is not a poetical version of Scripture History, but a development of the great scheme of human salvation, through a Divine Incarnate Redeemer. This, from its first announcement to its final consummation, is pursued through its various forms of manifestation—in the Patriarchal, Levitical, Prophetical, and Christian revelations. And the great moral of the poem is (as in the first book enunciated,) 'Propitiation through sacraficial blood;' typically, at first, under the introductory dispensation by the blood of slain beasts; and finally, and really, by the offering up of the great Antitype, 'the Lamb who taketh away the sins of the world.' In the prosecution of this great subject, my line of order has been to follow the course of its development in the sacred Scriptures—the spring-head of my inspiration; and time, place, and circumstance, have been subordinated to this primary design."

"Messiah's Kingdom" was well received, and soon republished in New York; and the character of the work is given in the following paragraph from the pen of a genuine poet—James Montgomery, Esq. That judicious critic says:—

"This is the longest poem by a lady, in any language that I am acquainted with. It seems to embrace the sum of the lessons which an immortal spirit has learned of itself, of its fellow-creatures, and of God, on its progress to glory and felicity, through a world fallen and miserable. The author retires into the sanctuary of her own heart, and soliloquizes upon things, events, and reminiscences, that spontaneously, as it were, pass

in succession through her thoughts. The versification is distinguished by remarkable freedom and fluency. It is a volume from which hundreds of happy quotations might be made."

Mrs. Bulmer was, "for above thirty years, a class-leader among the Wesleyan Methodists in London," and highly respected as an intelligent, superior person; so that "in 1835, on the death of the very excellent Mrs. Mortimer, that venerable lady's family and friends requested Mrs. Bulmer to become her biographer. The work appeared early in the winter of 1835; and how well it was executed, may be judged of from a second edition being called for very shortly after the publication of the first."

Besides this biographical work, Mrs. Bulmer was engaged on another—a poem, which was published after her death. This lamented event happened at Ryde, in the Isle of Wight, August 30, 1835, after only two days' illness. "To use the emphatic expression of one of the medical gentlemen present," says her sister, "'All was peace there.' Had she lived a few hours longer, she would have completed her sixty-first year; but, born into the world above, that birth-day was kept where 'the sun goeth not down,' nor the inhabitant says, 'I am sick.' It may afford a melancholy pleasure," she adds, "to those friends who have deeply felt her sudden removal, to read her own glorious anticipations of future blessedness; that 'Man is the offspring of Divine Benevolence,' are the dying words of her Muse." A few extracts shall here be given of that beautiful poem:—

"Rapt in the spirit of the scene sublime,
Hope soars elate: and Contemplation, freed
From earth's intrusions, walks awhile at large.
How infinite is God! Far, far on high,
Above those worlds, above the heaven of heavens,
In glory inaccessible he dwells.
Adoring angels know him not; though, bright
Within his curtain'd shrine they wait obsequious,
Prompt to perform his will; or, reverent, learn
Lessons of wisdom from his works and ways;
He, only He, eternal, uncreate,

High in co-equal majesty, the Son!
Who veiled the Godhead in humanity:
He only knows Him, He alone declares.
From him creation, with its wonders, rose;
Whose multitudinous orbs that sparkling shine,
That roll and glow in their magnificence,
Absorbing human thought: these, at his word,
Sprang from nonentity, and starred the floor
Of his pavilion with their countless beams.
How infinite is God! yon firmament
Blazons his glory! Day and night proclaim
His excellence of greatness, as they lead
The varied hours through the still realms of darkness,
Or guide their lucid and rejoicing course
Beside the dew-bespangled bowers of morn,
To the pure lustre of meridian skies.
Earth bears the impress of divinity.
Known but to Him, whence all originate,
Are his unnumbered works. Vast or minute,
All are beneath his eye; his care provides
For varying nature's varied happiness,
Himself the unexhausted Source of all.
All, all is grace! through changeful scenes of time,
Through vast eternity's unchanging round,
I live through Him who loves me! Goodness reigns!
Creation speaks beneficence divine.
Redemption, like that pure expanse that spreads
Its crystal waves before the emerald throne,
Reflects the stainless splendours of that name
Which angels utter but with prostrate awe.
Redemption! yes, a universe for this
Peopled the void of blank, unmeasured space.
For this, by all-conserving power sustained,
A world amidst that universe, though fallen,
Yet hangs, a link in being's glorious chain.
Redemption! 'tis the golden key that turns
Each adamantine ward of mystery;
And yields to holy meditative thought
Access, even to the secrets of his throne
Who sits at once the Governor and the Judge,
The Friend and Saviour of a purchased world!"

BRITISH PHILANTHROPIC LADIES.

I. ANNE, COUNTESS OF PEMBROKE AND MONTGOMERY.

DIED, MARCH 23, 1675.

Noble ancestry of the Countess—Her noble alliances—Lady Anne's education—Her various qualities—Her love of the Scriptures—She is married to the Earl of Dorset—His death—She is married to the Earl of Pembroke—His death—Lady Pembroke's property—Repairs of her castles, and building of churches—Her piety—Care of her servants—Her monument to her mother—The "Countess's Pillar"—Inscription—Her monument to her Tutor—Her charities—Her repairs and erection of churches—Her age and death—Her manners—Her studies—Her description of herself—Her review of mercies—Her character of her husband—Her domestic trials—Her own character as a Christian.

ANNE, COUNTESS OF PEMBROKE AND MONTGOMERY, was born January 30, 1589, at the castle of Skipton-in-Craven, Yorkshire. She was the daughter and sole heir to George Clifford, third Earl of Cumberland; and descended from the three ancient and noble families, the Cliffords, Viponts, and Vesseys, lords and barons in the north; and she added to her escutcheons the titles of the three great earldoms of the south, Dorset, Pembroke and Montgomery.

Lady Anne Clifford was, at the death of her father, in 1599, only ten years of age: but her education was superintended by an excellent mother, a daughter of the Earl of Bedford, aided by her aunt, the Countess of Warwick. She possessed a remarkable greatness of mind, which illustrated the dignity of her elevated rank; and Dr. Rainbow, bishop of Carlisle, who knew the Countess for many years before her decease, in the year 1675, offers his testimony, that she was enriched by nature with very extraordinary endowments. "She had," says he, "a clear soul, shining through a vivid body; her body was durable and healthful, her soul sprightful,

of great understanding and judgment, faithful memory and ready wit."

Lady Anne's natural endowments were happily improved by the diligent instructions of the ingenious historian and poet, Mr. Samuel Daniel, who was her preceptor, and under whom she made a considerable progress in various branches of literature; still continuing to increase her knowledge by a course of profitable reading, and by conversation with persons eminent for their learning. "By which means," as the above mentioned prelate observes, "she had early gained a knowledge, as of the best things, so an ability to discover in all-commendable arts and sciences, as well as in those things which belong to persons of her birth and sex to know. For she could discourse with virtuosos, travellers, scholars, merchants, divines, statesmen, and with good housewives in any kind; insomuch that a prime and elegant wit, Dr. Donne, well seen in all human learning, and afterwards devoted to the study of divinity, is reported to have said of this lady, in her younger years, to this effect; 'that she knew well how to discourse of all things, from predestination to flea-silk:' meaning, that although she was skilful in housewifery, and in such things in which women are conversant, yet her penetrating wit soared up to pry into the highest mysteries, looking at the highest example of female wisdom. Although she knew well wool and flax, fine linen and silk, things appertaining to the spindle and distaff, yet she could open her mouth in wisdom, knowledge of the best and highest things; and if this had not been most affected by her, solid wisdom, knowledge of the best things, such as 'make wise unto salvation;'—if she had sought fame rather than wisdom, possibly she might have been ranked among those wise and learned of her sex, of whom Pythagoras or Plutarch, or any of the ancients have made such honourable mention.

"But she affected rather to study those noble Bereans, and those 'honourable women,' as they are styled by the apostle Paul, who searched the Scriptures daily;

with Mary she chose the better part, of hearing the doctrine of Christ."

Lady Anne Clifford was married twice: first, in February 1609, to Richard, Lord Buckhurst, Earl of Dorset. With him she lived fifteen years; and he died March 28, 1624, leaving, besides a son, Thomas, who died in his infancy, two daughters; Margaret, married to the Earl of Northampton, and Isabel, married to the Earl of Thanet. Having continued six years a widow, she was married again, to Philip Herbert, Earl of Pembroke and Montgomery, with whom she lived about nineteen years. This nobleman, through the favour of King James, possessed, as a reward for his skill in hawking and hunting, a large estate of eighteen thousand pounds per annum, on which he lived in a style of great magnificence. His stables are said to have resembled palaces; and his falconry, in which he chiefly prided himself, was furnished at an immense expense. The habits of this nobleman were far from correctly moral; and what induced that high-spirited, estimable widow to form the connexion with so little prospect of happiness, there is no account. His dissolute manners embittered her life; but she was released from these fetters, which through nearly twenty years had become intolerable, by the death of the earl, January 23, 1649.

Earl Pembroke had no children by Anne, his Countess; and she survived him about twenty-seven years, which she employed in a constant series of good work, the exercises of study and piety, extensive charities to the poor, and generosity to necessitous learned men.

Lady Pembroke, about the period of her becoming a widow, became possessed of a very large fortune. Her succession, on the death of her father, to the Clifford estates, had been disputed by an uncle, who inherited the title: an award to which she had never submitted, had, on this occasion, been given against her by king James I. But the fortunes, on the demise of her uncle and his son, reverted to her, increased by the large jointure which she received from her marriages. Having sketched a plan for her future life, she determined

to retire to the north, where she repaired her "five noble castles" of Skipton, Pendragen, Appleby, Brougham, and Brough, and to spend her income on her own estates. She erected many other stately buildings, for the honour of her family, and for the public good, besides several edifices for the service of Almighty God.

This illustrious countess was strictly careful in observing religious duties, both in public and in private; a constant frequenter of divine service, and a diligent attendant on the Lord's supper. Nor was she less regular in her private devotions, which were constantly performed in her retired oratory three times a day. And so careful was she, that none of her servants might be remiss or negligent in the observance of religious duties, but all rightly prepared for receiving the holy supper, that she took care to have several books of devotion and piety provided four times a-year, for every one to choose such a volume as they had not previously possessed. Her servants were the children of her tenants; and if they behaved well, the liberality of the countess was sure to make them some provision: to her women-servants, when they were married, she gave small portions, to aid them in setting up housekeeping.

Duty to her parents was exemplarily shown by this illustrious countess, equally with her other shining virtues; and an affecting monument of her filial gratitude still appears by the side of the road between Penrith and Appleby. On that spot she had parted with her beloved mother, a circumstance which she was accustomed to recall to her mind with tender sorrow; and in commemoration of which she erected a pillar, its base a stone table, known in the country by the name of the "Countess's Pillar:" it is adorned with her coat of arms, a sun-dial, with an obelisk on the top, coloured black, and the following inscription on a brass plate:—

"This pillar was erected Anno, 1656, by the Right Honourable Anne, Countess Dowager of Pembroke,

and sole heiress of the Right Honourable George, Earl of Cumberland, &c. For a memorial of her last parting in this place with her good and pious mother, the Right Honourable Margaret, Countess Dowager of Cumberland, the second of April, 1616. In memory whereof, she also left an annuity of *four* pounds to be distributed within this parish of Brougham, every second day of April, upon this stone table by. LAUS DEO."

Mr. Daniel, her tutor, shared largely in her esteem and gratitude; and she erected a monument to his memory in the church at Beckington in Somersetshire, with this inscription:—

"Here lies, expecting the second coming of our Lord and Saviour Jesus Christ, the dead body of Samuel Daniel, Esq.; who was tutor to the Lady Anne Clifford in her youth: she was that daughter and heiress to George Clifford, Earl of Cumberland, who, in gratitude to him, erected this monument in his memory, a long time after, when she was Countess Dowager of Pembroke, Dorset, and Montgomery. He died in October, Anno, 1619."

The countess repaired and restored an almshouse at Bearinky, which had been built and endowed by her mother, the Countess of Cumberland. And, on the 23rd of April, 1651, she laid the first stone of an hospital which she founded at Appleby, in Westmoreland, for a governess and twelve other widows; for the endowments of which she purchased the manor of Brougham and certain lands called St. Nicholas, near Appleby. This establishment having been completed, she led and placed her pensioners in their several apartments, and frequently dined them there, as they often did with her at her own table; some of them every week, and all of them once a month: and after dinner she would as freely converse with them, as with persons of the highest rank.

She purchased lands at Temple-Sowerby, in Westmoreland, of £8 per annum value, for the repairing the church, school-house, town-hall, and bridge at Appleby.

She rebuilt a great part of the church at Appleby;

and made a vault at the north-east corner of the chapel, for her own sepulchre, at the expense of about £700; over which she erected a monument of black and white marble for herself. She built a great part of the steeple at Skipton-in-Craven, which had been pulled down in the time of the civil wars. And having repaired a great part of that church, she there erected a fine monument for her father, George Earl of Cumberland. She entirely built the church at Bongate, near Appleby; also the chapel at Brougham; likewise the chapel of Nine-Kirk, near Brougham. She also rebuilt the chapel of Mallerstang, and purchased lands of £11 per annum value, for the perpetual support of a person qualified to read prayers, with the homilies of the church of England therein, and to teach the children of the dale to read and write English.

Occupied thus in various good and useful works, this great and excellent lady arrived at the age of eighty-five years, when she peacefully resigned her spirit into the hand of God her Saviour, March 23, 1675, in the castle of Brougham. She was buried under the splendid monument erected by herself in the parish church of Appleby, Westmoreland.

Lady Pembroke's manner of living was remarkably simple, and nearly approaching to what might be regarded as parsimonious. Being abstemious in her diet, she enjoyed a large measure of health; and she was accustomed to boast that she had scarcely ever tasted wine or physic; her active and temperate life contributing much to the vigour and soundness of her constitution. Her dress, in the later years of her life, was a close habit of plain black serge; her retinue, calculated for service rather parade, bespoke the same moderation.

Having been happily trained in her early years to the love of learning she continued in advanced age to cultivate her understanding. Two well-educated ladies constantly resided with her, in whose conversation she relaxed from her graver pursuits. In her library, stored with the best writers, she gratified a liberal curiosity,

and indulged her ardour for knowledge. Her chief delight was in the study of history, by which she was led to examine that of her ancestors. She employed learned men, at a great expense, to make collections from the records in the Tower and other depositories; and which being fairly transcribed, filled three large volumes, which are still preserved among the family records at Appleby Castle.

Lady Pembroke kept for many years a narrative or journal of her own life; it contains necessarily much that is altogether uninteresting to others; but some passages are remarkable: the following relating to her own mutual and personal endowments will be read with a degree of interest :—

"I was very happy in my first constitution both of mind and body. I resembled equally both father and mother: the colour of my eyes was black, like my father's; the form and aspect of them quick and lively, like my mother's. My hair brown and thick, and so long that it reached the calf of my legs, with a peak of hair on my forehead, and a dimple on my chin. Full cheeks, like my father; and a round face, like my mother. An exquisite shape of body, resembling my father; but now time and age have ended all these beauties, to be compared to the grass of the field. I have passed the sixty-third year of my age. The perfections of my mind surpassed those of my body. I had a strong and copious memory, a sound judgment, a discerning spirit, and an imagination so strong, that many times even my dreams and apprehensions beforehand proved to be true; so that old Mr. John Denham, a great astronomer, who lived in my father's house, would often say that I had much in me in nature to show, that the sweet influence of the Pleiades and the bands of Orion, mentioned in Job, were powerful both at my conception and nativity." She speaks of "sucking from her dear mother the milk of goodness, which made her mind grow strong against the storms of fortune." And she says, that in her childhood, by means of her aunt Warwick, she was much beloved by Queen Elizabeth.

Recording her deliverance from various evils, she says, "In my infancy and youth, and a great part of my life, I have escaped many dangers, both by fire and water, by passage in coaches, and falls from horses, by burning fevers, and excessive extremity of bleeding, many times to the great hazard of my life. All which, and many wicked devices of my enemies, I have gone through miraculously, and much better by the help and prayers of my dear mother, who incessantly begged of God for my safety and preservation."

Reviewing her marriage life, she says, "I was born a happy creature in mind, body, and fortune; and those two lords, to whom I was afterwards by the Divine Providence married, were worthy noblemen as any then in this kingdom; yet it was my misfortune to have contradictions and crosses with both. With my first lord, about the desire he had to make me sell my rights in the lands of my ancient inheritance, which I never would consent to, insomuch as this was the cause of long contention; as also for his profuseness in consuming his estate, and some other extravagances. With my second lord, because my youngest daughter, the Lady Elizabeth Sackville, would not be brought to marry one of his youngest sons, and that I would not relinquish my interest in five thousand pounds, being part of her portion, out of my lands in Craven; nor did there want divers malicious ill-willers to blow and foment the coals of dissension between us. So as, in both their life-times, the marble pillars of Knowle in Kent, and Wilton in Wiltshire, were to me oftentimes but the gay arbours of anguish. A wise man, that knew the insides of my fortune, would often say, that I lived in both these my lords' great families as the river Roan runs through the lake of Geneva, without mingling its streams with the lake; for I gave myself up to retiredness as much as I could, and made good books and virtuous thoughts my companions, which can never discern affliction, nor be daunted when it unjustly happens. And by a happy genius I overcame all these troubles, the prayers of my blessed mother helping me therein."

Anne, Countess of Pembroke, it is manifest, from this brief sketch of her life and actions, was a lady of extraordinary talents, of enlarged benevolence, and of intelligent vital piety. Her religious principles, however, do not appear to have been so matured, or so evangelical, as those of some others of her own rank; still, her heart seems to have experienced the consolation of the Spirit of God in seasons of worldly sorrow, and to have been influenced much by his holy dictates in her various works of mercy, proving her to have been a sincere Christian.

II. LADY HEWLEY.

DIED, AUGUST 23, 1710.

Lady Hewley daughter of R. Wolrich, Esq.—Married to Sir J. Hewley—Death of Sir John, and of their two sons—Pious liberality of Lady Hewley—Her visits to pious Nonconformist ministers in prison—Her chaplain, Dr. Colston—His "funeral sermon" for Lady Hewley—His character of her—Her charities —Her religious principles—Her will—Her bequests—Purposes for which left—Perversion of the trusts by Unitarians—The property wrested from them by the Court of Chancery—Appointment of new trustees.

LADY SARAH HEWLEY was the only child and heiress of Robert Wolrich, Esq., bencher, Gray's-inn, London. She was born in the year 1630, and died August 23, 1710, aged eighty years. Sir John Hewley, Knight, her husband, represented the city of York in Parliament, in the years 1676, 1677, and 1678; he died August 24, 1697, aged seventy-eight years. They had two sons, Wolrich and John, both of whom died young; so that "Lady Hewley left neither child, brother, sister, nephew, nor niece;" and during her life-time, she benevolently expended a large amount of her income in relieving the necessities of tried Christians, and in advancing the honour of the Redeemer.

Lady Hewley's sentiments relating to religion were soundly Protestant and evangelical, of which there exists the most satisfactory evidence. She witnessed

most of the great struggles for civil and religious liberty in England, being upwards of sixty years of age in 1688, the period of the "glorious Revolution." The interest which she took in the transactions of that age may be inferred from the fact of her visiting the Rev. Oliver Heywood, and other Nonconforming preachers, during their unrighteous imprisonment in York Castle. She "was not ashamed of their chains," which they endured from loyalty to their Divine Master; relieving them from her ample means. Her residence rendered it convenient to her to afford such sympathy, as it was sometimes in the city, and partly at Bell-hall, about four miles from York.

Lady Hewley had her regular place of worship, the Dissenters' chapel, in St. Saviour's-gate, York, which had been erected and endowed chiefly by herself; and the first minister of it was the Rev. Dr. Colston, who resided many years in the family, as chaplain, and from whose "funeral sermon," the principal outline is taken of the character of this benevolent Christian lady.

Dr. Colston took for his text the words of Solomon, given to him by Lady Hewley herself, "Vanity of vanities, saith the Preacher; vanity of vanities: all is vanity," Eccles. i. 2. "This virtuous person," Dr. C. remarks, "spake her own experience, when she gave me this text, and uttered with her own mouth what was inscribed on her heart! Her extreme abstemiousness, and most regular way of living, procured her long life, and the church of God a long blessing. She spent almost half of her time in the valley of the shadow of death, where she had brighter views of heaven, and nobler elevation of soul, than many who live always on the mountains of prosperity; and she would often speak feelingly of the good of affliction, always justifying God, and condemning herself, under the severest dispensations. Her patience had its perfect work in dying agonies. How often did she break out, 'Oh, pray! pray!' She lived praying, and commended it to others with her dying breath. Her piety

towards God commended itself to your imitation in many instances, especially in her affection to divine ordinances. Nothing could keep her from the public worship of God but absolute inability. With what pleasure of mind would this ancient disciple sit at her Lord's feet, with Mary, hearing his word! Her house was a church of God, for his uninterrupted worship in it. How unwearied was she in the duties of every Sabbath! a sign how she would spend her everlasting Sabbath above!

"Lady Hewley's charity was universal; the most illustrious example in our age. She has not left her equal behind her. Many daughters have done virtuously; but thou, my honoured, but now departed friend, hast outdone them all! She was a mother in Israel, to whom many had recourse for wise counsel, and by whose means many children were nursed up for heaven. Multitudes will feel the loss of her. If her private charities were all known, they would amaze you! Her silver streams ran along the valleys to water the adjacent parts. Many that knew not the spring-head, when they find the stream dried up, will know the reason when they hear that Lady Hewley is dead. May not many say, 'Oh, Lady Hewley, would to God I had died for thee!'

"It is possible, indeed, and too often happens, that ministers are partial to the memory of their patrons and benefactors; but persons' good works do not flatter them. I appeal to her noble almshouse, built and exactly paid nine or ten years before she died; where, in the space of that time, she expended about £1,500. I might mention her other charities in this city, and her several schools not far from it, to rescue some of the rising generation from ignorance; but if I were silent, 'her works would praise her in the gate.' Some of her works went before her, as a memorial before God; others follow, to perpetuate and perfume her name in the churches; to continue her serviceableness upon earth, to increase her glory in heaven, and to excite others to an imitation of them.

"After all these, she thought herself an unprofitable servant; and when any person told her of some good work she had done, she would sometimes answer, with divine Mr. Herbert, 'Yes, if it were sprinkled with the blood of Christ.' She thought none had more need of the merits of a Saviour to justify and save her. Her finishing and most ardent breathings were into his bosom: 'Come, Lord Jesus, come quickly!' and they are now met, never to part more. The loving Jesus and the humble believing soul, are now met in eternal embraces! Heaven had often heard of her before, by the multitudes of petitions that daily crowded thither; but now heaven has received her longing sanctified soul; and there she lives without pain and sickness, and without sin! There, as she would, she sees, loves, adores, and enjoys her God and Saviour!"

Lady Hewley's religious sentiments may be further illustrated by the introductory words of her last will; which contemplates with assured belief the Divinity and atonement of Christ. Those words are:—"Having first committed my immortal soul into the hands of my dear Redeemer, to be washed in his blood, and made meet to be partaker of the inheritance of the saints; and leaving my vile body to be disposed of by my executors with as little cost and ceremony as may be," &c.

Lady Hewley's charities were founded by two deeds of settlement, prepared by counsel, and dated in the years 1704 and 1707; and the following are the purposes to which her estates were to be applied:—

1. Nine poor widows, or unmarried women, of the age of fifty years or upwards; and a sober, discreet, and pious poor man, who might pray with them twice a-day; they were to occupy the almshouses erected in 1700, in Tanner-row, York, and to have a yearly allowance of money, besides a supply of coals and books, &c.

2. The relief of poor godly preachers of Christ's holy gospel.

3. The relief of poor widows of poor and godly preachers of the gospel.

4. For encouraging the preaching of the gospel in poor places.

5. Exhibitions for educating young men for the ministry, or preaching of the gospel; not exceeding five such young men.

6. In relieving godly persons in distress.

There is a provision made in each deed for having a primary regard, in the distribution of the charities, to such objects thereof as should be in York, Yorkshire, and other northern counties in England.

Lady Hewley's estates, thus left to aid in promoting the cause of Christ, produce about £4,000 per annum; but it is well known that, for many years, the pious intentions of that estimable lady were frustrated in a great degree, by trustees, holding Socinian or Unitarian principles, who employed the revenues chiefly in maintaining their peculiar sentiments, in violation of every principle of religion, morality, and honour. Those gentlemen have, however, been removed from their unrighteous management, by the Court of Chancery, and new trustees appointed, professing the true doctrines of Christ, as they were cherished by that worthy and benevolent "mother in Israel," Lady Hewley.

III. LADY GLENORCHY.

DIED JULY 17, 1786.

Lady Glenorchy, daughter of Dr. Maxwell—Her Mother's second marriage with Lord Alva—Education of Miss Maxwell—Her sister married to the Earl of Sutherland—Herself married to Lord Glenorchy—Her acquaintance with Miss Hill—Her illness—Her spiritual distress—Letter to her from Miss Hill—Her conversion to God—Character of Lord Glenorchy—And of his father, Lord Breadalbane—Death of Lady and Lord Sutherland—Lady Glenorchy's religious zeal—Her history from her diary—Death of Lord Glenorchy—His liberality to his Lady—Her property in early widowhood—Her consecration of herself and riches to the Saviour—Her charities—Erection of chapels—Death of Lord Breadalbane—Lady Glenorchy's health declines—Her happy departure—Disposal of her property—Her executrix, Lady Maxwell.

LADY WILLIELMA GLENORCHY, was the younger of two daughters of Dr. William Maxwell, a physician of high respectability and large fortune in Galloway, North Britain: she was born September 2, 1741, at Preston, in the stewarty of Kirkeardbright. Her father died a short time before her birth; and when she was about twelve years of age, her mother was married to Lord Alva, who manifested a paternal kindness to the Misses Maxwell.

Willielma's understanding was naturally strong and capacious, and her memory retentive; and she was favoured with a liberal and extensive education. In early life she was filled with vanity, fond of dress, and attached to her amusements. Her elder sister was married to the Earl of Sutherland; and in her twentieth year she was united to John, Lord Viscount Glenorchy, the only son of the Earl of Breadalbane. Lady Breadalbane dying September 1, 1762, Lord and Lady Glenorchy accompanied the Earl on a tour of two years through Europe. On their return to Britain, Lady Glenorchy entered with ardour into the pomps and amusements of fashionable life; but in these she found no rest for her spirit, and her health sunk under the yoke of splendid gaieties, when she was little more than twenty-three years of age.

Great Sugnal, an estate in Staffordshire, had fallen to Lord Glenorchy, by the death of his mother, the year after his marriage; and this being near to Hawkstone, the seat of Sir Rowland Hill, Bart., whose sons, Mr. Richard Hill and the Rev. Rowland Hill, and their sister, Miss Hill, were decidedly pious, her residence there became the means of her spiritual improvement. Miss Hill was only a little the senior of Lady Glenorchy; but her knowledge and Christian attainments were of a high order. Lady Glenorchy, in 1765, recovered but slowly from a putrid fever; and God and eternity now became subjects of supreme interest to her mind; especially by reflecting on the first question and answer of the Assembly's Catechism, "What is the chief end of man?—Man's chief end is

to glorify God, and to enjoy him for ever." She asked her own heart and conscience, "Have I glorified God? Shall I enjoy him for ever?" and her soul was distressed. Miss Hill sympathised with her friend in her distress, and wrote her a long letter, with a view to deepen and improve her convictions; and from this the following paragraphs are taken:—

"It gives me great pleasure to hear that your illness has been so sanctified to you, as to show you in any measure that in yourself to which before you confess you were a stranger; that is, that you had too great attachment to this vain unsatisfying world, the most pleasing appearances of which are nothing more than transparent baubles, which present gay colours that will soon fade. Allow me to congratulate you on this discovery. It is a common and no less dangerous prejudice which many entertain against the ways of true evangelical holiness, that they are dull, forbidding, and melancholy, and that to live godly in Christ Jesus is to exchange every enjoyment for austerities and mortification, whereas, on the contrary, none enjoy so much inward peace and security, none have so much cause for cheerfulness and joy, as those who seek first the kingdom of God and his righteousness. I advise you to examine whether you are really building upon the only foundation of hope; 'Other foundation can no man lay than that is laid, which is Jesus Christ.' Try, then, whether, as lost and undone in yourself, deeply sensible of the natural apostacy of your heart from God, weary and heavy laden with the burden of sin, and renouncing all hope and help in your own righteousness, repentance, resolutions, &c., try if you really rest upon Christ as your only Saviour, relying solely upon his blood applied by the Spirit to pardon you, his righteousness imputed to justify you, and his grace to be given to sanctify you.

"Many, I know, object against thus living wholly upon the blessed Redeemer—making him our All in all, our Alpha and Omega—as a doctrine that tends to licentiousness, and to the prejudice of morality and good

works. Whoever makes this objection, hereby plainly shows himself to have never received the grace of God in truth, and to be a stranger to the nature of justifying faith, and to the constraining influence of Christ's love; for how is it possible that we should be one with Christ, and not endeavour to be like him? If we partake of his Spirit, will not the fruit of that Spirit appear in our lives and conversation? Can he that is brought into the marvellous light of God's dear Son, have any longer fellowship with the unfruitful works of darkness? Can the Head be holy, and the members unholy? Can he who is united to Christ be employed in the service of Satan? Certainly not. It is true, as the Church of England says in her Eleventh Article, 'We are accounted righteous before God, only for the merit of our Lord Jesus Christ, by faith, and not for our own works or deservings.' Wherefore, that we are justified by faith only, is a most wholesome doctrine; but then there can be no real faith which does not produce good works. The following questions I have found useful to myself; if we are able to give a comfortable answer to them, death cannot be to us a king of terrors, but a messenger of peace:—Have earthly or heavenly things the chief place in our thoughts and affections? Do we prize that great salvation which the gospel offers to sinners, beyond everything else in the world? Are we crucified to the world, and the world to us? Are we dead to its pleasures, riches, honours, and esteem? Does the humble temper of the meek and lowly Jesus reign in us? Is his service our delight? Is sin our burden? Are we hungering and thirsting after righteousness? Are we taking up our cross daily, denying ourselves, and following Christ? Are we working out our own salvation with fear and trembling? Are we giving diligence to make our calling and election sure? Blessed, indeed, is the person who can say, 'I find this to be my case.'"

This letter, by the blessing of God, produced what was intended by Miss Hill, and what was desired by Lady Glenorchy. From that hour, without hesitation, or

conferring with flesh and blood, she resolutely turned her back on the dissipated world, and without reserve, in the strength of the Holy Spirit, devoted herself and all that she could command and influence to the service of Christ and the glory of God. Being decided in her religious principles, and instructed by the frequent correspondence of her judicious, beloved friend, Miss Hill, she avowed her sentiments with an intelligent and pious boldness worthy of her Christian character; and though her path was often rough, and her enemies powerful, numerous, and cruel, yet she went on in her sacred course, not deviating to the right hand nor to the left, but ever pressing forward to the mark for the prize of her high calling of God in Christ Jesus.

Lord Glenorchy was not the most amiable in his manners, nor did he enter into the religious views of his lovely consort; but her discretion, consistency, and devoted attachment to him, produced a powerful influence on his mind in her favour. Lord Breadalbane, also, although he did not form the same ideas as Lady Glenorchy in matters of religion, highly respected her integrity and talents; and entertained for her the greatest esteem and the sincerest affection to his latest hour, which extended to no great distance from that of her translation. Besides her ordinary trials, Lady Glenorchy was called to endure a severe affliction in the loss of her only sister, Lady Sutherland. Having lost one of their two children, January 3, 1766, Lord and Lady Sutherland sought relief in the amusements of Bath. There they were introduced, by a letter of Lady Glenorchy, to the Countess of Huntingdon, who called them the "flower of Scotland." They were induced to attend the preaching of the Rev. George Whitefield; but soon his lordship was seized with a putrid fever, and expired after struggling with it fifty-four days, the first twenty-one of which Lady Sutherland never left his bedside; and seventeen days before his decease, she fell a victim to an amiable and excessive attachment to her lord. Lady Glenorchy deeply felt this loss of her beloved sister;

but her faithful human comforter, under these severe trials, was her beloved Miss Hill, whose letters breathe the most exalted Christian friendship.

Lady Glenorchy availed herself of all the means of spiritual improvement; and while in Edinburgh, she attended a weekly prayer-meeting, composed chiefly of ladies of rank and fortune; among whom were the Marchioness of Lothian, the Countess of Leven and Northesk, Lady Banff, Lady Maxwell, Lady Ross Baillie, and some others. These meetings were held in the mansions of one or other of these noble ladies; and their president was the Rev. Robert Walker, first minister of the high church, whose colleague was the celebrated Dr. Blair.

Lady Glenorchy, like many other excellent persons, observed her birth-days with serious and devotional recollections. Her reflections on the first of these noticed in her diary will finally illustrate her history and character. The following are extracts:—

"Aged 27, September 2, 1768.—I desire this day to humble myself before God, and to bless Him as my Creator, who called me into being from the dust of the earth; who hath been my Preserver in the midst of many dangers, and who hath ever since my birth loaded me with tender mercies and lovingkindnesses. But, above all, I would bless his holy name, that he hath not left me in the state of alienation from him in which I was by nature, but that he hath of his free grace and mercy brought me out of darkness, and shown me the glorious light of his gospel, and caused me to hope for salvation through Jesus Christ. The first twenty years of my life were spent after the fashion of this world. Led away by vanity and youthful folly, I forgot my Creator and Redeemer; and if at any time I was brought to serious reflection, my ideas of God were confused and full of terror; I saw my life was wrong, but had not power to alter it, or to resist the torrent of fashionable dissipation that drew me along. My idea of Christ was, that after I had done a great deal, he was to make up for the rest. This was my religion! I

would gladly have found out some way of reconciling God and the world, so as to save my soul, and keep some of my favourite amusements. My thoughts became very uneasy to me, the burden of my misfortunes. I was tempted to seek consolation in the gaieties of life, without paying any regard to those maxims of wisdom which hitherto had kept me within some bounds. During the course of the fever which threatened to cut short my days, the first question of the Assembly's Catechism was brought to my mind, 'What is the chief end of man?' as if some one had asked it. When I considered the answer to it, 'To glorify God, and enjoy him for ever,' I was struck with shame and confusion. Death and judgment were set before me; my past sins came to my remembrance. In this dismal state I continued some days, viewing death as the king of terrors, without a friend to whom I could communicate my distress, and altogether ignorant of the Friend of sinners. At this time the Lord put it into the heart of Miss Hill to write to me. I received her letter with inexpressible joy. I immediately wrote to her of my sad situation. Her answer set me upon searching the Scriptures with much prayer. I read part of the third chapter of the Romans, the eyes of my understanding were opened, and I saw wisdom and beauty in the way of salvation by a crucified Redeemer. This was in the summer of 1765. Since that time I have had many ups and downs in my Christian course, but have never lost sight of Jesus as the Saviour of the world."

Lord Glenorchy died November 11, 1771; he was aware of his situation, and his last days and hours showed that the religious sentiments of his pious lady had produced some good impression on his mind. Lady Glenorchy, with a jointure of a thousand pounds a-year, took up her residence with Lord Breadalbane, at the Abbey of Holyrood-house; but on opening Lord Glenorchy's repositories, a disposition, as it is called in Scots law, was found, dated April the same year; by which deed he gave to Lady Glenorchy his

whole real or landed estate of the baronies of Barton and King's Cramond, and other lands, with the patronage of the parish of Cramond, and all things belonging to him, in full right to her and to her heirs for ever, making her his sole executrix and legatee. He gave her power to convert his bequests into money, and to apply them as she thought proper, in "encouraging the preaching of the gospel, and promoting the knowledge of the Protestant religion, erecting schools, and civilizing the inhabitants in Breadalbane, Glenorchy, and Nether Lorn, and other parts of the Highlands of Scotland." This liberal settlement on his wife, made without her knowledge, proved that, notwithstanding his vexing behaviour towards her, she was the object of his esteem and confidence, and that her conduct engaged his approbation.

Lady Glenorchy was now, at the age of thirty, her own mistress, with an independent fortune of between £2,000 and £3,000 a-year; but, influenced by the love Christ, she devoted herself to seek the glory of his holy name. Her charities were extensive; but many of them were dispensed with such secresy, that the benefactress could hardly be traced. Her ladyship's attention was much directed to the most useful of all charities, the religious education of youth, and the support of two missionary preachers in the highlands and islands of Scotland. Lady Glenorchy built some places of public worship at a considerable expense. In the Orphan-park, Edinburgh, she erected, in 1773, a large chapel, which will seat about 2,000 persons, and which has for many years been attended by a numerous congregation. She erected and endowed also a church at Strathfillan, in the parish of Killin, on the estate of Lord Breadalbane; and she had purchased ground, in conjunction with the Lady Henrietta Hope, for building a place of worship at the Hot Wells, Bristol. This has been completed since her decease; a very neat and commodious place, and called, after the name of her lamented friend, who gave £2,500 towards the good work, "HOPE CHAPEL."

In January, 1782, Lady Glenorchy was called upon to perform the last sad offices to her valuable friend, and greatly revered and beloved father-in-law, Lord Breadalbane, who died on the 26th, in his apartment at the royal palace of Holyrood-house. She could not be indifferent to his spiritual state; and she laboured for many years to direct his attention to the things which belonged to his peace, and, it is believed, that success, under the Divine blessing, crowned her efforts. His lordship was frequently employed in reading his Bible, and in fervent prayer, and he repeatedly declared to his intelligent and pious steward, Mr. Lee, that his only hope for a blessed eternity was founded on the mercy of God, and the merits of Jesus Christ his Saviour.

Lady Glenorchy, having spent the winter at Bath, visited London in May, 1786; and, in returning next month to Scotland, she visited Workington in Cumberland, purchased there a piece of ground for the erection of a chapel. and saw the work commenced. She reached Edinburgh, where her friends observed, with deep concern, her declining state of health. In July, she became seriously unwell, but spoke much of death, and of her persuasion that to her it was near—uniformly expressing her satisfaction and joy at the prospect. Her conversation was easy, pleasant, and cheerful as ever. Religion, in her, was not the production of gloom, either during the progress of life, or in the near view of its termination. Miss Hairstanes, her aunt, three days before her dissolution, when near her bed, heard her say, "Well, if this be dying, it is the easiest thing imaginable!" Disease prevailed; and though favoured with the ablest medical attendance, she expired, July 17, 1786, aged forty-four years, at the house of the Countess of Sutherland, in Edinburgh. Thus in peace this excellent lady finished her earthly pilgrimage, to enter into the joy of her Lord and Saviour.

Lady Glenorchy left in money more than £30,000; and by her will she constituted her friend, Lady Maxwell, her executrix and residuary legatee. Large

legacies and annuities were directed to be given to her mother and aunt, besides some smaller ones, and £5,000 to the Society in Scotland for Promoting Christian Knowledge; and £5,000 to the Rev. Jonathan Scott, to be employed for the education of pious young, devoted to the Christian ministry, and for other purposes of charity to the souls of men, in advancing the kingdom of Jesus Christ.

IV. SELINA, COUNTESS OF HUNTINGDON.

DIED, JUNE 17, 1791.

Lady Huntingdon, the most extraordinary British lady of her times—Daughter of Earl Ferrars—Lady Selina Shirley's education—She is married to the Earl of Huntingdon—Death of his Lordship—Character of Lady Huntingdon—Dr. Haweis's biography of her ladyship—Her early habits—Sisters of Lord Huntingdon—Conversion of Lady M Hastings—Illness of Lady Huntingdon—Her spiritual convictions—Her religious peace—Her message to the Wesleys—Lady Huntingdon's zeal—The Earl desires a conference with her and Bishop Benson—Anecdote of the Prince of Wales regarding her Ladyship—Her zeal for Christ—She opens her drawing-room for preaching—She is aided by Rev. Messrs. Whitfield, Romaine, and Jones—Persecution of Mr. Romaine—Lady Huntingdon builds a chapel at Brighton—Another at Bath—She employs Episcopal clergymen—She engages other pious preachers—She establishes a college—Her income—Her proceedings—Her declining health—Her person and character—Her piety—Lady Huntingdon's "Life"—Her letter to Rev. T. Priestley—Her last writing—Letter of Dr Lettsom—Summary of her life by Dr. Haweis—Cheshunt College—Influence and labours of Lady Huntingdon.

SELINA, COUNTESS OF HUNTINGDON, is justly regarded as the most extraordinary British lady of the eighteenth century. Her own personal qualities, particularly her practical wisdom, fervent piety, and unquenchable zeal, merit our admiration; but especially as these excellencies were so beneficially employed and illustrated in the revival of religion in the nation, by the preaching of the gospel of Christ. She became, therefore, the means of extensive spiritual benefit to the community, and the founder of a considerable section of the Christian church in England.

This excellent lady was the second of three daughters of Washington, Earl of Ferrars, and Mary, daughter of Sir Richard Levinge, Bart., born August 24, 1707. She possessed a mind intelligent and acute, which was improved by an education suitable to her elevated rank; and in her early years her heart was deeply affected with the infinite importance of religion. She frequently retired, therefore, to her chamber, to seek, by earnest prayer, the favour and blessing of God.

Lady Selina Shirley, having attained the age of twenty-one, was happily united in marriage with Theophilus, ninth Earl of Huntingdon; with that worthy nobleman she lived eighteen years, in the enjoyment of mutual affection and increasing esteem, until, in his fiftieth year, October 13, 1746, he departed this life, leaving his widow with two sons and two daughters. From that lamented event to the time of her own decease, a period of nearly forty-five years, this magnanimous woman devoted all her property and powers to the welfare of her children, and to the advancement of the spiritual welfare of her fellow-creatures, by diffusing the gospel of God our Saviour. But worthily to delineate the benevolent character, and to detail the noble acts of this venerated "mother in our British Israel," would require volumes. The following biographical sketch, however, is from the pen of one of her ladyship's esteemed chaplains and most faithful friends.

Dr. Haweis, in his "Church History," says, "This noble and elect Lady Huntingdon had lived in the highest circle of fashion—by birth a daughter of the house of Shirley—by marriage with the Earl of Huntingdon, both bearing the Royal arms of England, as descended from her ancient monarchs.

"In very early infancy, when only nine years old, the sight of a corpse about her own age conveying to the grave, engaged her to attend the burial. There the first impressions of deep seriousness about an eternal world laid hold on her conscience, and with

many tears she cried earnestly to God on the spot, that whenever he should be pleased to take her away, he would deliver her from all her fears and give her a happy departure. She often afterwards visited the grave, and always preserved a lively sense of the affecting scene.

"Though no views of evangelical truth had hitherto opened on her mind, yet even, during her juvenile days, she frequently retired for prayer to a particular closet, where she could not be observed; and in all her little troubles found relief in pouring out her requests unto God. When she grew up, and was introduced into the world, she continued to pray that she might marry into a serious family. None kept up more the ancient dignity and decency than the house of Huntingdon. With the head of that family she accordingly became united. Lady Betty and Lady Margaret Hastings, his lordship's sisters, were women of singular excellence.

"Lady Huntingdon maintained, in this high estate, a peculiar seriousness of conduct. Though sometimes at court, and visiting in the higher circles, she took no pleasure in the fashionable follies of the great. In the country she was the 'lady bountiful' among her neighbours and dependants; and going still about to establish her own righteousness, she endeavoured, by prayer and fasting, and alms-deeds, to commend herself to the favour of the Most High and Most Holy.

"The zealous preachers, who had been branded with the name of Methodists, had now awakened great attention in the land. Lady Margaret Hastings happening to hear them, received the truth as it is in Jesus from their ministry, and was some years after united with the excellent Mr. Ingham, one of the first labourers in this plenteous harvest. Conversing with Lady Margaret one day on this subject, Lady Huntingdon was exceedingly struck with a sentence she uttered, 'that since she had known and believed in the Lord Jesus Christ, for life and salvation, she had been as happy as an angel.' To any such sensation of happiness Lady Huntingdon felt that she was as yet an utter

stranger. A dangerous illness having soon after this brought her to the brink of the grave, the fear of death fell terribly upon her, and her conscience was greatly distressed. Hereupon she meditated sending for Bishop Benson, of Gloucester, who had been Lord Huntingdon's tutor, to consult him, and unburden her mind. Just at that time the words of Lady Margaret returned strongly to her recollection, and she felt an earnest desire, renouncing every other hope, to cast herself wholly upon Christ for life and salvation. She instantly from her bed lifted up her heart to Jesus the Saviour, with this importunate prayer, and immediately all her distress and fear were removed, and she was filled with peace and joy in believing. Her disorder from that moment took a favourable turn; she was restored to perfect health, and, what was better, to newness of life. She determined thenceforward to present herself to God, as a living sacrifice, holy and acceptable, which, she was convinced, was her reasonable service.

"Lady Huntingdon, on her recovery, sent a kind message to the Messrs. Wesley, who were then preaching in the neighbourhood, that she was one with them in heart, cordially wishing them good speed in the name of the Lord, and assuring them of her determined purpose of living for Him who had died for her!

"The change thus suddenly wrought on her ladyship became observable to all, in the open confession she made of the faith once delivered to the saints, and in the zealous support she began to give to the work of God, amidst all the reproach with which it was attended. To the noble circle in which Lady Huntingdon moved, such professions and conduct appeared wondrous strange; but she had set her face as a flint, and refused to be ashamed of Christ and his cross. There were not wanting, indeed, some who, under the guise of friendship, wished Lord Huntingdon to interpose his authority; but, however he differed from her Ladyship in sentiment, he continued to show her the same affection and respect. He desired, however, she would oblige

him, by conversing with Bishop Benson on the subject, to which she readily acquiesced.

"Lord Huntingdon sent for the bishop accordingly, in order to reason with her ladyship, respecting her opinions and conduct. But she pressed him so hard with articles and homilies, and so plainly and faithfully urged upon him the awful responsibility of his station under the great Head of the church, Jesus Christ, that his temper was ruffled; and he rose up in haste to depart, bitterly lamenting that he had ever laid his hands on George Whitfield, to whom he imputed, though without cause, the change wrought in her ladyship. She called him back: 'My lord,' said she, 'mark my words; when you come upon your dying bed, that will be one of the few ordinations you will reflect upon with complacence.' It deserves remark, that Bishop Benson, on his dying bed, sent ten guineas to Mr. Whitefield, as a token of his favour and approbation, and begged to be remembered by him in his prayers.

"Lady Huntingdon's heart was now truly engaged to God, and she resolved, to her best ability, to lay herself out to do good. The poor around her were the natural objects of her attention. These she bountifully relieved in their necessities, visited in sickness, conversed with, and led them to their knees, praying with them and for them. The late Prince of Wales one day at court asked a lady of fashion, Lady Charlotte E——, where my Lady Huntingdon was, that she so seldom visited the circle. Lady Charlotte replied with a sneer, 'I suppose, praying with her beggars.' The Prince shook his head, and said, 'Lady Charlotte, when I am dying, I think I shall be happy to seize the skirt of Lady Huntingdon's mantle, to lift me up with her to heaven.'

"During my Lord Huntingdon's life, she warmly espoused the cause of God and truth, though her means of usefulness were necessarily circumscribed, and her family engagements occupied much of her time and attention. On his demise, she was left with the entire management of her children, and of their fortunes, which she improved with the greatest fidelity. Be-

come her own mistress, she resolved to devote herself wholly to the service of Christ, and the souls redeemed by his blood. Her zealous heart embraced cordially all whom she esteemed real Christians, whatever their denomination or opinions might be; but, being herself in sentiment more congenial with Mr. Whitefield than the Wesleys, she favoured those especially who were the ministers of the Calvinistic persuasion, according to the literal sense of the articles of the church of England. And with an intention of giving them a greater scene of usefulness, she opened her house in Park-street, for the preaching of the gospel, supposing as a peeress of the realm, that she had an indisputable right to employ, as her family chaplains, those ministers of the church whom she patronised. On the week days her kitchen was filled with the poor of the flock, for whom she provided instruction; and on the Lord's day the great and noble were invited to spend the evening in her drawing-room, where Mr. Whitefield, Mr. Romaine, Mr. Jones, and other ministers of Christ, addressed to them faithfully all the words of this life, and were heard with apparently deep and serious attention.

"Lady Huntingdon now became the open and avowed patroness of all the zealous ministers of Christ, especially of those who were suffering for the testimony of Jesus. Mr. Romaine, on his being turned out of St. George's church, received particular tokens of her favour; and, though till then unknown to her, I was honoured with her expressions of kindness and approbation, when, as yet a young man, I suffered such persecution, and was so unjustly dispossessed of my cure in the city of Oxford.

"The illness of her younger son, which proved fatal, had led her to Brighton [in 1757], for the sake of sea-bathing. There, her active spirit having produced some awakening among the people, she erected a little chapel contiguous to her house, that the gospel might be preached to them. This was the first-fruits of her great increase. It was enlarged; and that not sufficing to contain the congregation, it was a third time taken

down and rebuilt. Many can say they were 'born there.' The success attending this first effort encouraged greater. Bath, the resort of fashion, beheld an elegant and commodious place of worship raised by the same liberal hand [in 1765]. Oathall, Bretby, and various other places, received the gospel by her means. At first she confined herself to the ministers of the established church, as her preachers, many of whom obeyed her invitation, and laboured in the places where she resided; but her zeal enlarging with her success, and a great variety of persons throughout the kingdom begging her assistance, in London and many of the most populous cities she set up the standard of the gospel, and purchased, built, or hired, chapels vast and commodious, for the performance of divine service. As these multiplied exceedingly through England, Ireland, and Wales, the ministers who had before laboured for her ladyship were unequal to the task; and some unwilling to move in a sphere so extensive, and which began to be branded as irregular, and to meet great opposition; yet many persevered in their cordial services, when summoned to the work, and were content to bear the cross. As the work greatly enlarged beyond her power to supply the chapels with regular ministers, Lady Huntingdon resolved to employ the same methods as Mr. Wesley and Mr. Whitefield had pursued with so much success before. She invited laymen of piety and abilities, therefore, to exhort and keep up the congregations she had established.

"In order to provide proper persons for the work, she now retired into Wales, where she erected a college for training up young men to the ministry. From thence she despatched the requisite supplies for the increased congregations under her patronage; and as the calls were often urgent, her students were too frequently thrust forth into the harvest, before they had made any considerable proficiency in the languages, or sacred literature, in which it had been her intention they should be instructed. Few of them knew much more than their native tongue; yet, being men of strong sense, and real devotedness to God, their ministry was very

greatly blessed, and the accounts of their success animated her to greater exertions. They were itinerant—moved from congregation to congregation, in a rotation established; and her correspondence with them, to regulate and provide a constant supply, was a labour to which her active spirit alone was equal.

"Though Lady Huntingdon devoted the whole of her substance to the gospel, yet it is not a little surprising, how her income sufficed for the immensity of expense in which she was necessarily involved. Her jointure was no more than *twelve hundred pounds* a-year; and only after the death of her son, a few years preceding her own, she received the addition of another thousand. She often involved herself in expenses for building chapels, which she found it burthensome to discharge. But the Lord brought her always honourably through her engagements, and provided a supply when her own was exhausted.

"To the age of fourscore and upwards, she maintained all the vigour of youth; and though, in her latter years, the contraction of her throat reduced her almost wholly to a liquid diet, her spirits never seemed to fail her: and to the very last days of her life, her active mind was planning still greater and more extensive usefulness, for the universal spread of the gospel of Christ.

"Lady Huntingdon was rather above the middle size. Her presence noble, and commanding respect; her address singularly engaging; her intelligence acute; her diligence indefatigable; and the constant labour of her thought and correspondence inconceivable. Never was creature apparently more dead to self-indulgence, or more liberally disposed to supply the calls of the gospel. I believe, during the many years I was honoured with her friendship, she often possessed no more than the gown she wore. I have often said, she was one of the poor who lived on her own bounty: but her most distinguishing excellence was, the fervent zeal which always burned in her bosom to make known the gospel of the grace of God; which no disappointment quenched, no labours slackened, no opposition discouraged, no pro-

gress of years abated: it flamed strongest in her latest moments. The world has seldom seen such a character: thousands and tens of thousands will have reason, living and dying, to bless her memory, as having been the happy instrument of bringing them out of darkness into marvellous light; and multitudes, saved by her instrumentality, have met her in the regions of glory, to rejoice together in the presence of God and the Lamb!"

Lady Huntingdon's life, labours, and character, thus briefly sketched by Dr. Haweis, are most worthily exhibited in two large volumes, recently published, regarding the "Life and Times of Selina, Countess of Huntingdon, by a Member of the House of Shirley and Hastings." To that very valuable work the reader is referred for particular details and full information, and especially relating to her triumph over death, as might have been expected in so eminent a Christian. But the following extract of a "letter to an old and intimate friend, the late Rev. Timothy Priestley, brother to the celebrated Dr. Priestley, written only a few months before her death, will give some idea of her views and feelings, now that she stood, as it were, on the brink of the eternal world." Mr. Priestley was minister of an Independent congregation in London.

"Reverend Sir,—Consistency of character must ever claim respect; and that, in proportion to the just estimation due to the excellency of its object. While I therefore esteem your zealous and faithful labours as a servant of Jesus Christ, owned and honoured by success from him, I am led to look to the source from which only this can flow; even to the foundation that *is* laid, and which admits of no other happy one, either for our present comfort, or future security. Thus you and I, independent of modes, or the dogmas of particular establishments, are under the necessity of finding out, experimentally, that *one* true Christian church, formed and established by Jesus Christ himself, on the day of Pentecost; the existence of which still remains confined to the same powerful influence. We must not, therefore, wonder that natural ignorance, uninfluenced by

this power, rejects the wisdom and mercy that unite in God's being manifest in the flesh. It is through this medium of our own nature only, that instruction can be communicated to us in a way suitable to the weakness of our present condition, and is thus yielded to us by Him who is God over all, blessed for ever.

"Thus faith, that faith which is the substance, or subsistence, of things hoped for, and the evidence of things not seen, must carry the day; and by it, walking in the light, as God is in the light, the blood of Jesus Christ cleanses us from all sin, while his heavenly and divine Spirit, daily carrying us forward, leads us experimentally into those various states, which he himself has declared to be truly blessed. I remain, reverend Sir, your ever faithful and obliged friend,

"*April* 26, 1790. S. HUNTINGDON."

This letter to Mr. Priestley appears to have been one of the last which Lady Huntingdon ever wrote, she being then in her *eighty-third* year, and within ten months of her decease; a few months later, to a paper of some importance, there were subjoiued the following words from her consecrated pen:—

"And as I have always lived the poor unworthy pensioner of the infinite bounty of my Lord God and Saviour, Jesus Christ, so I do hereby declare, that all my present peace, and my future hope of glory, either in whole or in part, depend wholly, fully, and finally, upon his alone merits, committing my soul into his arms unreservedly, as a subject of his sole mercy, to all eternity!" In this happy frame of mind, in the perfect possession of her reason, and in the full assurance of eternal glory, she fell asleep in Jesus, June 17, 1791.

Dr. Lettsom's letter to Lady Anne Erskine, the day following, speaks the noble sentiments of his own heart, and the satisfaction afforded to him by her elevated spiritual religion:—

"Dear Lady Anne Erskine,—I deeply sympathise with thee, and all the family in Christ, in the removal of that evangelical woman, so lately among us, the Countess of Huntingdon. How often have we, when

sitting by her sick bed, witnessed the faithful composure with which she has viewed this awful change! Not with the fearful prospect of doubt—not with the dreadful apprehension of the judgment of an offended Creator; hers was all peace within—a tranquillity and cheerfulness which conscious acceptance alone could convey. How often have we seen her, elevated above the earth and earthly things, uttering this language, 'My work is done; I have nothing to do but to go to my heavenly Father!' Let us, therefore, under a firm conviction of her felicity, endeavour to follow her, as she followed her Redeemer. Let us be thankful that she was preserved to advanced age, with the perfect exercise of her mental faculties; and that, under long and painful days and nights of sickness, she never repined, but appeared constantly animated in prayer and thankfulness for the unutterable mercies she experienced. When I look back upon the past years of my attendance, and connect it with the multitudes of others to whom my profession has introduced me, I feel consolation in acknowledging, that of all the daughters of affliction, she exhibited the greatest degree of Christian composure that ever I witnessed; and that submission to Divine allotment, however severe and painful, which nothing but Divine aid could inspire.

"It was on the 12th of this month that our dear friend appeared more particularly indisposed, and afforded me those apprehensions of danger which, on the 17th, finally terminated her bodily sufferings. I had, on former occasions of her illness, observed, that when she expressed 'a hope and desire to go to her heavenly Father'—for this was her frequent language—she usually added some solicitudes upon her mind respecting her children, as she spoke of her people in religious profession, adding, 'But I feel for the good of their souls.' When under the utmost debility of body, she has continued this subject in animated and pious conversation, extending her views to all mankind; she has expressed a firm persuasion in the gradual and universal extension of virtue and religion. Wherever a fellow-

creature existed, so far her prayers extended. In her last illness, I never heard her utter a desire to remain longer on earth. A little before she died, she repeatedly said, in a feeble voice, just to be heard, 'I shall go to my Father this night;' adding, 'Has God forgot to be gracious? or is there any end of his loving-kindness?' It was on this day she conversed a little on the subject of sending missionaries to Otaheite, in the South Seas, in the pious hope of introducing Christianity among that wild but uninformed race of people. Indeed her whole life seemed devoted to one great object—the glory of God, and the salvation of his creatures.

"*June* 18, 1791. JOHN COAKLEY LETTSOM."

"Lady Huntingdon, at her death," Dr. Haweis remarks, in the year 1800, "left her chapels to trustees and executors, for the continuance of the same plan; which they have pursued with some measure of the same disinterested zeal, and with increasing success. Not less than one hundred thousand persons continue to have the gospel preached to them by their means. The same steps are pursued in England, Wales, and Ireland; and though the property left by her ladyship for carrying on the work of God, was basely seized at her death by the Americans of Georgia and Carolina, where it lay [about £4000 per annum]; and her assets in England, her chapels excepted, were found not sufficient for her engagements; yet, however unable to recover her estates, all claims have been discharged; and the chapels, according to her will, maintained with less incumbrances than at her decease.

"The seminary in Wales ceased at her ladyship's death, the lease being just expired, and no endowment left, her income dying with her; but a new college, on a plan more promising for literature, has been established, under the superintending care of trustees appointed for that purpose, at Cheshunt, in Hertfordshire, near London."

Lady Huntingdon's evangelical labours and usefulness, great and unparalleled, in any woman, as they may appear, even by this brief review, are not to be esti-

mated merely by the numerical strength of the Christian denomination which bears her name; that "connexion" is, however, considerable, including about sixty congregations in the United Kingdom, with probably twenty thousand communicants. Her ladyship's persevering exertions in the cause of the blessed Redeemer, exercised a powerful influence in favour of the Wesleys, and Methodism in their connexion. Dr. Watts was well-known to her ladyship and Dr. Doddridge was among her first and most esteemed friends and correspondents; and she aided in reviving religion among the older Dissenters. She procured episcopal ordination for Mr. Martin Madan and Mr. Moses Browne, who, with the Rev. Messrs. Berridge, Fletcher, Venn, and other evangelical clergymen, laboured greatly in the chapels of her ladyship; and, in various ways, she promoted a revival of godliness in the church of England.

Missions to the heathen were projected or determined on greatly by her suggestions and efforts; especially with her zealous chaplain, Dr. Haweis, one of the founders of the "Missionary Society," in 1795. Millions, therefore, it has been well observed, will have occasion, in ages yet to come, to bless God for the truly Christian spirit and the devoted labours of Selina, Countess of Huntingdon!

V. MISS GRAY.

DIED MARCH 18, 1792.

Miss Gray, daughter of the Rev. J. Gray, Dollar—Her talents and education—Her friends—Her conversion to God—Means of her religious edification—Her scriptural exercises—Her religious charities—Her various benefactions—By Dr. Davidson, and Dr. Hunter—Her spiritual mind—Her decline in health—Her death—Bequests of Miss Gray.

Miss Gray, of Teases, North Britain, was the daughter of the Rev. John Gray, minister of Dollar, in Scotland. Her mother was the daughter of the Rev. John Stead-

man, minister of the Tron Church, Edinburgh. She was born in February, 1741, but lost her father, at four years of age. She possessed a sound understanding and fine talents, which, in her early years, when deprived of both her parents, were highly cultivated, under the tuition of an uncle and guardian, who was no less distinguished for his accomplishments as a scholar, than for his skill as a physician. Her proficiency in polite and useful knowledge was such, that Lord Kaimes, and many others of elevated rank and literary fame, delighted in her society. Among these, there was none whose esteem she so highly valued as that of Sir John Pringle, president of the Royal Society of London.

Miss Gray, having the privilege of associating with persons of the most refined sentiments and polished manners, was highly accomplished and polite; and talking freely on important subjects, she discovered the rich stores with which her own mind had been furnished, and her facility in communicating her sentiments with elegance and perspicuity. Nevertheless, it was not till about ten years before her death, which happened March 18, 1792, that she cordially received the doctrines of the gospel, and experienced the sanctifying power of vital religion, and devoted herself to God.

Miss Gray's religious impressions were cherished and matured by the sermons and conversation of several of the ministers of Edinburgh, by the writings of the Rev. John Newton of London, and of Archbishop Leighton; and especially by the memoirs of pious persons, particularly that of the devoted David Brainerd. The Holy Scriptures and the ordinances of the gospel now became her highest delight. She had little relish for philosophical disquisitions, or for eloquent moral harangues, in which the great doctrines and experience of Christianity were kept out of sight. At least, she counted all these things as dross for the excellency of the knowledge of Christ Jesus our Lord; and deeply impressed with a sense of redeeming love, and humbled under the sense of her own unworthiness, she bewailed that she did so little for the honour of her Saviour, and

the benefit of her fellow-sinners. Her religious opinions were formed from the word of God; and she habitually endeavoured that her temper and behaviour should correspond with her character and profession as a Christian. One who lived near her, who highly esteemed her character, and to whom as a friend, she was peculiarly attached, generally spent with her an hour or two, twice or thrice a week in conversation on religious subjects, accompanied with prayer. Various topics relating to spiritual matters, useful books, and passages of Scripture, were discussed, and they were frequently seasons of peculiar edification, Christian fellowship, and communion with God.

Christian benevolence prompted Miss Gray to labour in doing good; and many of her acts of kindness to the distressed, and of "charity to the soul" which she had learned to regard as "the soul of charity," have been recorded; while many of her works of mercy will be made known only in the great day of the Lord. She sought direction from God, that by his word and providence, and Spirit, she might be guided how to manage her worldly estate,—what proportion she ought to expend in the affairs of her household,—what part to devote to the promotion of Christ's kingdom,—what to the poor members of his church,—and what to her more needy relatives. At different times she gave money to the Rev. Dr. Hunter, and to the Rev, Dr. Davidson, for purchasing useful books for students and preachers. She supported a Sabbath-school for the religious instruction of indigent youth. It was blessed with that success for which she earnestly prayed, and many were her kind offices for the parents of the children. For many years she gave a prize of *eight* pounds, for any of the Edinburgh students of divinity, whose essay on a theological subject should merit it, in the judgment of Dr. Hunter; and she left £10 per annum for the same purpose during the incumbency of the doctor, by which some excellent pieces have been produced. When her funds increased, she vested £500 with the "Society in Scotland for Propagating Christian Knowledge," for

maintaining a school in or near Edinburgh, where poor children should be taught reading and writing: about fifty or sixty children usually attended this school.

With wonder and gratitude Miss Gray often reviewed the manner in which her heavenly Father had loaded her with benefits, with affluence, respectable and affectionate relatives, and conscientious servants. To her domestics she was particularly kind: besides every external comfort, she provided for them a chaplain, and the various means of daily spiritual improvement; and to some of them, who had lived long with her, she left legacies as tokens of her regard.

Miss Gray's bodily constitution was never robust, and her health suffered many interruptions; but she bore them with remarkable patience and resignation. In her last illness, which was but of a few days' continuance, her mind was serene and peaceful, relying, not on her own worthiness, works, or religious affections, but on that "blood which cleanseth from all sin," and on that "righteousness of Christ which is unto all and upon all them that believe." Her dying conversation was spiritual and pleasant; but a few hours preceding her dissolution, she was insensible, and thus departed from earth to "be for ever with the Lord."

Miss Gray, by her last will, destined a large portion of her property to various important charities; among them were the following:—to the Society in Scotland for Propagating Christian Knowledge, £3000 sterling; to the Society for Promoting Religious Knowledge among the Poor, £700; to the Orphan Hospital, £200; to the Society for the Relief of the Destitute Sick, the Edinburgh Society for the Sons of the Clergy, and for the building the Canongate Chapel of Ease, £100 each; to the Royal Infirmary of Edinburgh, to the servants' ward in the said infirmary, to the Edinburgh Dispensary, to the poor of the parish of Dollar, to those of the parish of Dunfermline, to the Edinburgh Charity Workhouse, to that of Canongate, to that of St. Cuthbert's, or West Church, for erecting the Edinburgh Bridewell, and for release of prisoners for small debts, £50 each; and for

a pious and charitable purpose, which she had much at heart, under the management of one friend, £1000, and of another £500; in all £6,200 sterling!

VI. MRS. RUPERTIA HILL.

DIED AUGUST 2, 1818.

Mrs. Hill, of London—Esteemed through England and Wales for her liberality—A member in the Countess of Huntingdon's Connexion—Her regard for Cheshunt College—Her catholic spirit as a Christian—Mrs. Hill never married—Her death and funeral —Her interment at Cheshunt—Liberal bequest of Mrs. Hill.

MRS. RUPERTIA HILL, for many years a resident in Fore-street, London, was well known by her deeds of benevolence to necessitous Christian pastors and congregations in various parts of England and Wales. Her character was highly esteemed in the metropolis for piety and kindness to the poor: and for her liberal contributions to the support of several religious and charitable institutions; and the public spirit which she exhibited made her acquainted with many of the principal evangelical ministers of different denominations in the neighbourhood of London.

Mrs. Hill was united in religious communion with the denomination forming the connexion of the late Countess of Huntingdon; and a generous contributor to several institutions established by that body. As a member of that communion, she was deservedly esteemed by the trustees and ministers of Lady Huntingdon's connexion; and Cheshunt College engaged her warmest attachment and regards. Its anniversary meetings, she was accustomed to attend with peculiar delight; as on those occasions she not only met with many of her beloved Christian friends, but beheld the evidences and signs of prosperity in the kingdom of Christ.

Mrs. Hill was, however, a Christian of an enlarged and catholic spirit, embracing in the arms of her pious charity "all who love our Lord Jesus Christ in sin-

cerity," according to the sacred rule of apostolical Christianity. She was especially a generous friend to poor ministers of the gospel of every denomination; and her contributions to them, particularly in aiding them to build their chapels, were truly gladdening to many a faithful pastor when visiting London.

Mrs. Hill was never married; and as she enjoyed a moderate share of health, without the inseparable care of a family, she was enabled to devote her powers more unreservedly to the works of benevolence in the service of her Redeemer. Her last illness was a season of deep affliction; but her mind was sustained by the all-sufficient consolations of the Spirit of God; and she departed this life, in the faith and hope of the gospel, on Lord's-day, August 2, 1818, aged seventy-one years.

On Tuesday, August 11, the day preceding her funeral, her body lay in state at her residence, for the gratification of her numerous friends, and of those who lamented the loss of their benefactress; and a religious tract, "To Spectators of a Funeral," was given to each of the visitors. On Wednesday morning her corpse was removed in a hearse-and-six, followed by six coaches with the usual attendants, to the Countess of Huntingdon's College, Cheshunt, where a vault had been previously prepared outside the chapel. On its arrival at Cheshunt, the corpse was followed by several ministers, and her executors, Messrs. R. Butcher, E. Kemble, T. Hughes, and B. W. Scott, and other friends. The chapel being crowded and a multitude of people outside, the burial service was read from the pulpit near one of the windows, by the Rev. Mr. Kemp, of Swansea, and a funeral oration was delivered by the Rev. Mr. Gore.

Mrs. Hill's benevolence cannot, by any means, be fully exhibited in writing; yet the records of some of her more public acts will partly illustrate that truly Christian virtue. Besides her habitual attention to cases requiring help during her life, and a number of bequests to private persons, to ministers, and to widows, and orphans of deceased ministers who had been known

to her, she left the following to be disposed of by her executors, as her more public benefactions:—

	£
To Cheshunt College	1,000
To Lady Huntingdon's Connexion . .	1,000
To the London Jews' Society for Schools . .	1,000
To thirty poor Ministers, Independents . .	600
To thirty poor Ministers, Baptists	600
To thirty poor Ministers, Wesleyans . .	600
To the Asylum for the Deaf and Dumb . .	200
To the Asylum for the Blind	200
To the London Missionary Society . . .	100
To the Moravian Missionary Society . .	100
To the Baptist Missionary Society . . .	100
To the Provident Fund, Lady Huntingdon's Connexion	100
To the Travelling Fund, Lady Huntingdon's Connexion	100
To Homerton College	100
To the London Orphan School	50
	£5,850

VII. MRS. FRY.

DIED OCTOBER 13, 1845.

Mrs. Fry pre-eminent as a philanthropist—The Female Howard—Notice of John Howard—Mrs. Fry's family—Her education—Her conversion—Her marriage—Her benevolence—She becomes a Minister of the Friends—Exercise of her ministry—She visits Prisons—Her visits to Newgate—Dreadful state of that prison—Mrs. Fry's plans of reformation—Improvement in the prison—Testimony of Sir T. F. Buxton—Mrs. Fry's colleagues—Her weekly readings at Newgate—Government support—Her provision for the female convicts—For discharged prisoners—Mrs. Fry's project of Libraries for the Coast-guard Seamen—Magnitude of that work—Her project for Libraries in Ships of War—Her illness—Letter to the Ladies of the Committee—She tries the waters at Bath—She visits Ramsgate—Her death—Her character—Mrs. Fry visited by the King of Prussia—Memorial of the Ladies' Committee, regarding Mrs. Fry.

Among all the most distinguished female benefactors

of our country and of mankind, the pre-eminence must certainly be yielded to the late Mrs. Fry. She spent her life in "doing good," influenced by the grace and example of her Saviour; and, on account of her extraordinary course of philanthropy, she has been called "THE FEMALE HOWARD!"

No other individual has, in character and works, resembled that excellent lady. It appears, that "JOHN HOWARD, THE PHILANTHROPIST," travelled 42,033 miles, and expended about £30,000, in visiting the prisons of Great Britain and of other countries; but, at least an equal sum of money, probably a much larger amount, was spent by Mrs. Fry, and many more miles were travelled by her, during thirty years, in visiting the prisons of the United Kingdom and of several countries of Europe, and in preaching the gospel to prisoners. A memoir of her life, therefore, cannot fail to be interesting to every British Christian.

Mrs. Fry was the daughter of John Gurney, Esq., of Earlham Hall, near Norwich, where she was born in the year 1780. The family is ancient; their pedigree being traced up to Hugo de Gournay, a Norman Baron, who came to England with William the Conqueror. Elizabeth, the subject of this memoir, lost her mother at an early age, and was, therefore, under less control than might have been desirable, and less favourably circumstanced than she would have been under maternal direction. She was carefully educated, and instructed in the religious principles of her parents, who were members of the Society of Friends. Still, she was not decidedly pious, though remarkable for the strength of her affections and the vivacity of her mind, delighting to promote the happiness of all around her. "Philanthropy became," as her brother states, "a marked and settled feature in her character, and she took great delight in forming and superintending a school on her father's premises, for the poor children of Earlham and the surrounding parishes. Notwithstanding this and some similar pursuits, she was in no small degree attached to the vain pleasures of the world. Her digni-

fied, yet lovely person and manners, her cheerful, entertaining conversation, and her melodious voice, were admired by many; and her genuine kindness and sweet temper conciliated the regard even of the more worldly of her friends and companions."

Mr. Gurney adds, in narrating his sister's conversion by the Spirit of God :—"But infinitely higher and better things than the follies and vanities of polished life, awaited this interesting and fascinating young person. Her health was materially affected by a complaint, which appeared to be of a serious character: and thus the instability of all temporal things became, unexpectedly, matter of personal experience. Soon afterwards, under the searching, yet persuasive ministry of a Friend from America, (the late William Savery,) she became deeply serious. Her affections were now directed into the holiest channel; the love of the world gave way to the love of Christ; she evinced the reality of her change, by becoming a consistent member of the Society of Friends, to which she belonged by birth—adopting the plain dress and simple mode of speech, by which that Society is distinguished. Such was the way in which she believed it to be her duty to take up her cross—for a sore cross it was to her naturally gay and lively disposition—and to follow that blessed Lord and Saviour, whom she was now made willing to confess before men."

Conversion to God, by faith in Jesus Christ, she found, as all true Christians have found, friendly to happiness, and the best preparation for the duties and enjoyments of life. Hence Mr. Gurney says of his beloved sister,—

"This change, however, was far from disqualifying her for those social endearments, which a widowed father and ten beloved brothers and sisters claimed at her hands. On the contrary, she became more than ever the joy and comfort of the home circle, until the year 1800, when, at the age of twenty, she married Joseph Fry, of London, and settled in a commodious house, connected with her husband's business, in the heart of the metropolis.

"Here, new scenes of interest and duty awaited her. She became the mother of a numerous young family, over whom she exerted the tenderest maternal care. Yet her domestic relations did not prevent her labouring with constant zeal and assiduity for the benefit of her fellow-creatures. The poor found in her an unfailing friend; and numerous indeed were the instances, in which cases of distress were first personally examined by her, and afterwards effectually relieved. She *was eyes to the blind, and feet to the lame, and the cause which she knew not, she searched out.*"

Mrs. Fry's conversion to God prepared her, not only for every religious duty in domestic and social life, but for various public services, especially in the higher walks of philanthropy. It was followed, therefore, by her self-dedication to the Redeemer, as a minister and preacher of His glorious gospel—women being acknowledged in that office in the Society of Friends.

Mr. Gurney, in reference to this act of his sister, states of her qualifications for the office of a Minister—"It is well known that in the Society of Friends, women as well as men, are freely allowed, when called of the Lord to the work, to exercise the ministry of the gospel in meetings for worship. Deeply impressed with a sense of the incomparable value of that grace, of which she was herself a large partaker, she found it to be her indispensable duty to declare unto others what God had done for her soul, and to invite her fellow men to come, taste, and see for themselves, how good the Lord is. The sweetness and liveliness of her communications, the clearness and force of her Christian doctrine, and the singular softness, power, and melody of her voice, can never be forgotten by those who have heard her, whether in public or private. Many are the strong men who have been humbled and broken, and many the afflicted ones who have been gladdened and comforted, as they listened to the powerful, yet most touching, strains of her ministry; and deeply affecting and solemn has been the effect on all around her, on a vast variety of occasions, when she has felt herself con-

strained by the Saviour's love, to bend the knee, and pour forth her fervent and eloquent prayers, or her songs of thanksgiving and praise."*

Mrs. Fry, constrained by love to the Redeemer, was zealous in the exercise of her talents as a minister of the gospel; and her talents being of so high an order, with a heart enlarged by the love of Christ, to seek the salvation of men, she was called far beyond her own immediate circle for their exercise. Her brother, therefore, remarks, that her ministerial "services were not confined to the particular meeting which she was most accustomed to attend. Often was she engaged, in gospel missions, to other parts of England; and subsequently, to a large extent, in Scotland, Ireland, and on the Continent of Europe. Wherever she went, warm was the welcome which awaited her, not only from the members of her own Society, but from all of every name and class, who knew how to appreciate what is excellent, and whose souls were athirst for the waters of life."

There appears every reason to believe, that many will have cause to bless God, in time and through eternity, for her faithful testimony to the gospel of Christ, in the meetings of Friends; but Divine Providence called her to testify the grace of God her Saviour, in an especial manner, among the wretched prisoners of Newgate, the principal gaol in the city of London.

How Mrs. Fry was led into this department of philanthropic service, from her more specific labours as a minister of the gospel among those of her own Society, is beautifully stated by her own brother. He says,—

"While engaged in such missions, as well as at other times, she found abundant opportunities of putting forth her energies in the subordinate, yet highly important character of a Christian philanthropist. She visited hospitals, prisons, and lunatic asylums; and

* See the Argument for the Ministry of Women, in an admirable volume on the "Distinguishing Views of the Society of Friends," by Joseph John Gurney.

often addressed the inmates of these and other institutions, in a manner which was most remarkably adapted to the state of her hearers. Well did she know, in depending on Divine influence, how to find her way to the heart and understanding of the child at school, the sufferer on the sick bed, the corrupt and hardened criminal, and even the wild and wandering maniac; and thousands, both in her native land and in foreign countries, have risen up around her, and 'called her blessed in the name of the Lord.'

"The leading object, however, of her benevolent exertions, was the amelioration of prisons. Her long and persevering attention to this object, which continued to be dear to her until her end came, commenced with a circumstance, which is already well known to the public. At an early period of her life in London, she was informed of the terrible condition of the female prisoners in Newgate. The part of the prison allotted to them, was a scene of the wildest disorder. Swearing, drinking, gambling, and fighting, were their only employment; filth and corruption prevailed on every side. Notwithstanding the warnings of the turnkeys, that her purse and watch, and even her life, would be endangered, she resolved to go without any protection, and to face this disordered multitude. After being locked up with them, she addressed them with her usual dignity, power, and gentleness; soon calmed their fury, and fixed their attention, and then proposed to them a variety of rules for the regulation of their conduct, to which, after her kind and lucid explanations, they all gave a hearty consent. Her visits were repeated again and again; and, with the assistance of a Committee of Ladies, which she had formed for the purpose, she soon brought her rules to bear upon the poor degraded criminals. Like the maniac of Gennesaret, from whom the legion of devils had been cast out, these once wild and wretched creatures were seen neatly clothed, busily employed, arranged under the care of monitors, with a matron at the head of them, and, comparatively speaking, *in their right mind.* Every morning, they

were assembled in one of the wards of the prison, when a chapter of Scripture was read aloud in their hearing, either by the matron, or by one of the visiting ladies."

Perhaps a few more particulars regarding Newgate, when Mrs. Fry first visited it, may be desirable.—"In two wards and two cells, comprising about 190 superficial square yards, 300 females were at that time confined—those who had not been tried, and those who had been convicted, even though they had received sentence of death, were associated together. Here," says the late Sir T. F. Buxton, brother-in-law to Mrs. Fry, "they saw their friends, and kept their multitudes of children: and they had no other place for working, washing, and sleeping. They slept on the floor, at times, one hundred and twenty in one ward, without so much as a mat for bedding, and many of them were nearly naked. Mrs. Fry saw them openly drinking spirits, and her ears were offended by the most terrible imprecations. Every thing was filthy to excess, and the smell was quite disgusting. In short, in giving me this account, she repeatedly said, 'All I tell thee is a faint picture of the reality: the filth, the closeness of the rooms, the ferocious manners and expressions of the women towards each other, and the abandoned wickedness which every thing bespoke, are quite indescribable.'"

Mrs. Fry's first visits to Newgate were made in the year 1813; but though her efforts were few at that time, they were highly beneficial. At her suggestion, the "Jail Committee" made essential improvements; so that, on her entering upon her systematic labours, "the females were less crowded, as they occupied, in addition to their former room, the state apartments, consisting of six wards and three cells, and the yard attached to them; they were provided with mats, and two gratings were erected to prevent close communication between prisoners and their visitors: with all these improvements, however, the prison was a dreadful scene."

On Mrs. Fry's commencing her labours, "she found, she believes, all the women playing at cards, or reading

improper books, or begging at the gratings, or fighting for the money thus acquired, or engaged in the mysteries of fortune-telling; for then there was amongst them, one who would look into futurity, and the rest, who believed nothing else, were eager and implicit believers in the truth of her divine art.

"Want of employment, was the object of their continual lamentation. They complained that they were compelled to be idle; and, that having nothing else to do, they were obliged to pass away their time in doing wrong. They went there to have the work of corruption completed; and the cases of many discovered, that before this period, they came to Newgate almost innocent, but left it depraved and profligate in the last degree."

Mrs. Fry soon established a school for the children of the prisoners, who accepted the proposal with tears of joy. The Sheriffs at first deemed her project vain, but yielded to her request, and lent her their aid. Many objected to her attempts as useless, but they succeeded; and Mrs. Fry laid her extended plans before the Sheriffs, the Ordinary, and the Governor of Newgate, whose consent, though they declared her project impracticable, she obtained. She found eleven ladies, members of the Society of Friends, and a twelfth, the wife of a clergyman, to form a Committee for the daily visiting of the prisoners and reading to them the Holy Scriptures. A well-qualified matron was soon engaged to reside in the prison, and Mrs. Fry obtained needlework for the prisoners from a wholesale clothing house in the city.

Having succeeded so far, Mrs. Fry called the prisoners together, and submitted to them a set of rules for their observance in working, and regular behaviour, under the direction of the matron and monitors of their own choosing, one over every twelve women, who were to form a class. These rules, requiring the Scriptures to be read daily, were agreed to unanimously by the prisoners. Monitors were immediately appointed. Mrs. Fry then read the fifteenth chapter of Luke, as suit-

able for the occasion, when, after a short period of silence, according to the custom of the Society of Friends, the classes withdrew under the guidance of their monitors to their respective wards.

Mrs. Fry continued her regular and systematic visits to this prison, assisted by her amiable friends, and soon a moral transformation appeared that was astonishing to all who had previously known it. The Lord Mayor, the Sheriffs, and several of the Aldermen, after about six months, visited this scene of moral wonder. The prisoners were assembled; Mrs. Fry read and expounded to them the Scriptures, while they behaved with the utmost decorum and propriety, and the official authorities were filled with astonishment and admiration. Riot, licentiousness, and filth, they now saw exchanged for order, sobriety, and comparative neatness in the chamber, the apparel, and the persons of the prisoners. They beheld no more an assemblage of abandoned and shameless creatures, half-naked and half-drunk, rather demanding than requesting charity. The prison no more resounded with obscenity, imprecations, and licentious songs; and, to use the coarse, but just, expression of one who had known the prison well, "this hell upon earth" exhibited the appearance of an industrious manufactory, or a well-regulated family!

So complete was the reformation thus effected, that Sir T. F. Buxton stated, in his work on "Prison Discipline,"—"A year is now elapsed since the operation in Newgate began, and those most competent to judge, the late Lord Mayor and the present, the late Governor and the present, various grand juries, the chairman of the police committee, the Ordinary, and the officers of the prison, have all declared their satisfaction, mixed with astonishment, at the alteration which has taken place in the conduct of the females. It is true, and the ladies' committee are anxious that it should not be concealed, that some of the rules have been broken; but they have been of a very limited extent. I could not find one lady who had heard an oath. The ladies

themselves have been treated with uniform respect and gratitude. They have reason to rejoice in the improved conduct, and, as they trust, in the confirmed moral habits of the prisoners. Several have received the rudiments of education, and have learned, for the first time, the truths of the Christian religion. Many have left the prison, who are now filling their stations in life uprightly and respectably. Only one, discharged from the prison, has been again committed for a transgression of the law."

Sir T. F. Buxton adds, "The effect wrought by the advice and admonition of the ladies may, perhaps, be evinced more forcibly by a single and slight occurrence, than by any description. It was a practice of immemorial usage for convicts, on the night preceding their departure for Botany Bay, to pull down and to break everything breakable within their part of the prison, and to go off shouting, with the most hardened effrontery. When the period approached for a late clearance, every one connected with the prison dreaded this night of disturbance and devastation. To the surprise of the oldest turnkey, no noise was heard, not a window was intentionally broken. They took an affectionate leave of their companions, and expressed the utmost gratitude to their benefactors; the next day they entered their conveyances without any tumult; and their departure, in the tears that were shed, and the mournful decorum that was observed, resembled a funeral procession; and so orderly was their behaviour, that it was deemed unnecessary to send more than half the usual escort.

"If anything further could be wanting to establish the success of the institution, I would appeal to the manufactory. The women have made upwards of *twenty thousand* articles of dress, not one of which has been stolen!" In forming an estimate of this triumph of humanity and religion, it must be yet further remembered, that "Newgate, at the period desciibed, contained—and, indeed, at all periods it must contain—the refuse of the capital; that is, the very worst de-

scription of criminals, committed for the very worst excesses of crime: women, who had been frequent inmates of prisons, and with whom thieving was their 'daily bread.' With such unpropitious materials success is conclusive, as to the possibility of reformation among any class of human beings."

Mrs. Fry persevered in her labours of religion and mercy among the prisoners in Newgate, efficiently aided by her amiable colleagues. "On one particular morning of the week," as her brother remarks, "it was Elizabeth Fry's regular practice to attend and read the Bible herself to the prisoners. This office she performed with peculiar power and sweetness. The appropriate modulations of her deeply toned voice, gave great effect to her reading, and the practical comments which she often added, after a solemn pause of silence, and sometimes a melodious prayer in conclusion, were the frequent means, under Divine influence, of melting the hearts of all present. The prison was open, on the appointed morning, to any visitors whom she chose to admit; and her readings were attended by a multitude of persons, both English and Foreign, including many of high and exalted station in the world, who were all anxious to witness this extraordinary scene of order and reformation. It might often be observed, that the poor prisoners themselves, and the visitors of every class, were equally affected. All were addressed as sinners—all directed to him who is the Saviour from sin!"

But volumes would be required to detail all the works of mercy, and to record all the triumphs of these estimable, benevolent ladies.

Mrs. Fry, in company with her brother, Joseph John Gurney, Esq., visited many of the prisons in England and Scotland, in 1818, exciting a lively interest in the prison cause. With a view to further this object, an association was formed in 1821, and called "The British Ladies' Society for Promoting the Reformation of Female Prisoners."

This useful institution embraced all the prisons of the metropolis, and originated ladies' committees and

associations in most of the principal cities and towns of Great Britain and Ireland. Mrs. Fry visited the prisons in Ireland, in 1827, and great good resulted from the reports of those visits when published.

"In carrying on her measures of reform in Newgate," as Mrs. Fry's brother remarks, "she was generously supported, not only by the city authorities, but by Lord Sidmouth, the Secretary of State for the Home Department, and his successors, without exception. With these gentlemen she had frequent personal communication, as circumstances arose which required it, particularly with Sir Robert Peel, who never hesitated to afford her all the help in his power. On one occasion, she was summoned to the Mansion House, to meet the late Queen Charlotte, who treated her with marked kindness, and publicly signified the deep interest which she took in her philanthropic objects. In prosecuting those objects, indeed, she was at all times kindly supported and patronised by the Royal Family, to most of the members of which she was personally known, and warmly and faithfully attached."

There were found two classes of the prisoners in Newgate that seemed imperatively to demand the kindest and most prompt exercise of Christian charity. Those were such as were liberated after a short confinement by way of punishment, and those who were transported to New South Wales. To benefit these, Mrs. Fry directed the energies of her powerful mind; and she formed a sub-committee of ladies for visiting the convict-ships. This sub-committee, of whom Mrs. Fry was one, and, it appears, the most laborious, provided for each female convict a Bible, with some other valuable necessaries, and also a plentiful supply of various materials for their employment in needlework during the four months voyage to Australia. From the year 1818, when this department was entered upon, nearly, if not quite, one hundred ships have been visited by the ladies, and about *ten thousand* female convicts have thus been furnished, at a large expense, and with self-denying labours that seem astonishing, to be under-

taken by women—except, indeed, such as Mrs. Fry and her heroic Christian colleagues!

"I have a vivid remembrance," says an esteemed minister of the Society of Friends, in a letter to the author, "of one visit in particular, when Elizabeth Fry, accompanied by several friends, of whom I had the pleasure of being one, went on board the 'MARIA,' transport, which contained the first assembly of female convicts which went out under the auspices of the Ladies' Committee in London, who kindly undertook the superintendence of this unhappy class of persons. Many years have elapsed since that period; but I shall never forget the earnestness of her Christian address to them, nor the patient and serious attention with which she was listened to by a congregation of persons, who had been but little accustomed to be so cared for; comparatively few of them being from Newgate, the greater portion having been brought from prisons in various parts of the country."

Those who were liberated after punishment by a short confinement in prison were contemplated by another branch association. This was a "sub-committee" of the British Ladies' Society, established for the "patronage of Discharged Female Prisoners;" it was formed in 1839, and became the means of blessing to many; as it had been customary for those hardened in vice to wait for young women on their being discharged, and hurry them still deeper into various crimes. Many were, however, by the Patronage Sub-committee, sheltered from the destroyers of souls, and placed in situations of safety, peace, and honour.

Mrs. Fry's benevolent labours were not limited to the United Kingdom. In various ways they became reported in France, Belgium, Prussia, and many other parts of Europe; and, in company with her brothers, Mrs. Fry visited those countries, where the condition of the wretched prisoners was much improved, as the result of her benevolent exertions. A volume is required to make known the fruit of her labours in France, Holland, Belgium, Germany, Denmark, and other places, with the reports of various improvements and

reformation in Switzerland, Italy, and Austria. Complete information on these subjects cannot be given in this place; but many pleasing notices may be found in the several annual reports published by the British Ladies' Committee.

British seamen, also, engaged the benevolent regards of Mrs. Fry; but it would be difficult to estimate the beneficial results of her labours on their behalf. Her attention had been called to their disadvantageous condition by various means, and she sought how she might promote their welfare. The naval hospitals at Haslar and Plymouth, she found, had no libraries for the use of their numerous patients; and she projected the furnishing of them each with a collection of valuable religious and entertaining books. These were procured in 1833, and though not very numerous, they were valuable, and found to be the means of rational amusement and religious comfort to both officers and men.

But Mrs. Fry discovered the deplorable condition of the seamen constituting the Coast Guard, many of them in stations remote from towns and villages, from schools and places of worship, some very many miles. She learned that there were about five hundred stations; and she thought that a valuable library might be procured for each at the cost of about three pounds. *Fifteen hundred pounds* would, therefore, be required to provide the whole; and she calculated, that if the Government would grant *five hundred pounds*, she could engage to form a committee who would raise the remaining *thousand pounds*, and complete the work. She laid her proposition before Lord Althorp, as Chancellor of the Exchequer, in 1834. His lordship commended her plan as noble and benevolent, but declined making the grant, as his continuance in office was uncertain. He promised, however, to recommend it to his successor; and Sir Robert Peel granted her application, in March, 1835. The committee was soon formed by the diligence of Mrs. Fry, aided by Capt. Sir W. E. Parry, and the writer of this memoir as secretary; so that before the end of the year, all the libraries, comprising 25,896 volumes, were completed and delivered to their

four hundred and ninety-eight stations. While preparing these, Mrs. Fry proposed to furnish *seventy-four* additional, as circulating libraries through the several districts, and comprising from 120 volumes each to 400 volumes, according to the number of stations in those districts; this the committee resolved on, and it was done; and then, having learned that there were forty-eight "revenue cruizers," she proposed to supply each of these with a library. This also was accomplished. So that *six hundred and twenty libraries* were thus completed, containing in all, with school-books for the seamen's children, and some useful pamphlets, 52.464 volumes. To meet the expense of this extraordinary supply, £960 were obtained from the Government, £1,006 10s. 8d. from different societies, £170 3s. from booksellers, and £600 13s. 6d. in cash from individuals; a very large proportion of it from the personal friends and relatives of Mrs. Fry. It would be difficult to represent on paper the amount of time and thought expended by that lady on this good work; but it was very great, as can be testified by the writer of this memoir, who had the honour to be the principal coadjutor of his venerated friend.

Mrs. Fry projected few works which afforded her more unalloyed satisfaction than this in favour of the seamen of our Coast Guard; and when it is considered that many of the stations are miles from any school, especially those on the north and west coast of Ireland, many of which are *twenty miles*, and one *thirty miles* from any school or place of worship, a good idea may be formed of the necessity for such a provision, and of the benefit which might be expected to arise to the families of these seamen.

Mrs. Fry contemplated some such provision for the seamen on board the ships of war; but the difficulty attending any movement in that direction was insuperable, because of the necessary jealousy of any interference with naval discipline. Some prudent steps, however, were taken; and it is satisfactory to know, that the subject was so brought before the Lords of the Admiralty, that the object was accomplished; an order

was issued in September, 1838, for the supplying of every ship of war with a library, and this supply was furnished in July, 1839 ; many of the books in the list, especially the religious ones, being taken from the lists of those furnished to the coast guard.

Divine Providence greatly favoured Mrs. Fry in regard to her health, so that she continued her benevolent labours till within a few days of her lamented decease, October 13th, 1845 ; but in the year 1842 her bodily powers began visibly to decline. Being laid aside from active duties, she was unable to fulfil her part in the Ladies' Committee in 1843 ; yet she wrote to her beloved colleagues, and her state of mind regarding her public work will beautifully appear from the following extract of a letter to them :—

"One point of peculiar consolation and pleasure to me in the great work of prison visiting is the remarkable unity with which the various committees have carried on their labours, and that no differences of denomination or sentiment have been suffered to interfere with their harmony in the one great object—scriptural instruction, and setting forth to those under their care, their need, as sinners, of a crucified Saviour. I do so greatly desire that, in the present day of divisions and controversy, no differences may be suffered to creep in and thereby mar the peace and unanimity which have hitherto existed, and that those engaged in this deeply interesting undertaking may seek to be preserved in the unity of the Spirit and in the bond of peace. I also desire that grace may be given them to persevere through every difficulty and discouragement in this weighty engagement.

"I am very earnest that those women intended for transportation should have the particular attention of the visiting ladies, as Government is adopting important measures for the improvement and suitable reception of these convicts in Van Dieman's land ; it is, therefore, highly important that we should perform our part towards them in this country. I strongly recommend that Lord Stanley's address to Sir John Franklin

on this subject should be procured and read by the different committees."

Mrs. Fry tried the hot springs of Bath, in May, 1844, but gained very little benefit from them; yet in May this year, 1845, as her brother states, "It was a joy and comfort to many, that she was enabled to attend two of the sittings of the yearly meeting of Friends, and the last annual meeting of the British Ladies' Society, on which several occasions she addressed the company present, with all her usual sweetness, love, and power."

Early in August, Mrs. Fry met a happy party on the occasion of the marriage of a beloved niece, and she was able to address them, with all her peculiar tenderness of spirit, in the blessed name of her Divine Redeemer and Saviour.

A few days after this joyful event, she left her house, never more to return. She was carried on board the packet proceeding to Ramsgate, in an "invalid chair," by four men; yet she was cheerful, and seeking opportunities of doing good to those on board, by the distribution of books and tracts. She was carried to the pier at Ramsgate to converse with the officers of several ships in the harbour, and to furnish them with bibles and tracts for their crews, both English and foreign; and several times she was able to be conveyed to Margate for worship in the house of God on Lord's days.

"The last meeting she was at, just one week previous to her decease," as stated in a letter to the author by a gentlemen who was present, "was one in which she was drawn out in an unusual lively and mighty testimony to those present, in the language both of warning and encouragement." In her last hours she appeared to repose on her almighty Redeemer. "Although she was scarcely to be numbered with the aged," her brother remarks, "her's was a LONG LIFE in the service of her God and Saviour. She died in her *sixty-sixth* year."

This brief sketch must very inadequately represent the character of this extraordinary benefactor of mankind; but though our limits are already exceeded, we must yet give two illustrations of the esteem in which Mrs. Fry was held. The first refers to the visit of the

King of Prussia, in January, 1842. That "Christian Sovereign" having welcomed the philanthropist into his kingdom, when she was visiting the prisons on the continent, as he came on a visit to the Queen of Great Britain, and to attend at the baptism of the Prince of Wales, on the 25th of that month, he made an appointment to visit her at her own house, and at Newgate, on the 31st. He was present at her reading with the prisoners, to witness the manner in which they were instructed; and after the reading, the King united with her at the throne of grace, in prayer. But we give the account as published by the *Times* newspaper:—"Mrs. Fry knelt down, an example which his Majesty instantly followed, and with the most devout attention listened to a beautiful extemporaneous prayer, to which Mrs. Fry gave utterance. The scene at this moment was indeed a strange one—at one view the beholder witnessed the monarch of a great nation, a portion of the nobles of the realm, the wealth and authorities of the great metropolis of this commercial kingdom, approaching with prayer their common Creator, in unison with whom vice and crime had made the occupants of a prison! The prayer concluded with invoking the Divine blessing upon the Christian Sovereign now present, upon his beloved consort, and upon the kingdom over which he reigned. His Majesty then rose, and again offering his arm to Mrs. Fry, was escorted back to the Governor's apartments." The King then leaving Newgate, took Mrs. Fry into his own carriage and proceeded, about five miles from the city, to her residence at West Ham, Essex, where she had the pleasure of presenting to him her children and grandchildren, about forty in number; such honour was the fruit of her character as a Christian philanthropist.

Mrs. Fry's character is most correctly drawn in the memorial published by the British Ladies' Committee; it is a worthy testimony of their esteem and affection for the departed friend, who had sincerely loved them in the service of their Redeemer; a part of that document is here given, as it most beautifully and faithfully exhibits her Christian virtues:—

"November 3rd, 1845. The committee meet this day, under circumstances of deeper solemnity and more oppressive interest than they have ever before known. They acknowledge the sovereignty of the Lord, in having removed from them their beloved friend, who was instrumentally the cause of this society's existence, and the main-spring of its progressive operations, and to have been associated with whom, they deem one of the pleasures and privileges of their lives.

"There are present those, whose memories will bear mournful, grateful testimony to the past, in regard to their lamented friend, and who desire to glorify God in *her* who they believe has entered upon her eternal rest and inheritance. They will long delight to dwell in recollection upon the mild dignity of her deportment, with which she was wont to go in and out amongst them; the gentle affability of manner which won the regard of all around her; and the deep feelings of her heart, often breathed forth in the language of prayer, or in devout addresses to her friends before entering upon the business of their meetings.

"The committee would acknowledge how much has been vouchsafed to them through this servant of the Lord, by means of the wisdom of her arrangements, and the power with which she was often enabled to execute them; the calm decisions of her judgment, and the unswerving continuance with which she sought as far as possible to promote the object in view; and above all, by her frequent and fervent prayers for the aid of the Holy Spirit in carrying forward their undertakings. She reflected the character of him who was 'meek and lowly in heart,' never desiring to maintain that pre-eminence which would gladly have been yielded to her, but seeking rather to mingle as *one* amongst the number of her fellow-labourers, far less gifted than herself. The mild but powerful influence of her whole demeanour amongst them will not easily be forgotten; indeed, a moral atmosphere seemed to be infused by her presence, the effect of which must have been experienced in order to be understood; an atmosphere in which it was

scarcely possible for discord or any unholy passion to manifest itself, but which fostered everything that breathed benevolence and love."

Our limits will not allow us to make further additions to this memoir. But a thousand reflections will crowd in upon the mind, on reading this outline, though imperfect, of the extraordinary character and labours of a lady, so truly worthy of the title—"CHRISTIAN PHILANTHROPIST"—as MRS. FRY!

BRITISH MINISTERS' WIVES.

I. MRS. BAXTER.

DIED, JUNE 14, 1681.

Mrs. Baxter, daughter of F. Charleton, Esq.—Mrs. Charleton's troubles—She is married again to Mr. Hanmer—He dies—Mrs. Hanmer's care of her children—She removes to Kidderminster—Miss Charleton—Her love of pleasure—Her mind impressed with divine things—Her piety and self-denial—Mr. Baxter's ministry—Its usefulness to Miss Charleton—Her illness—Special prayer for her—Her recovery—Her devotedness to God—Mrs. Hanmer's death—Miss Charleton married to Mr. Baxter in London—Settlement of her property—They reside at Acton—Mrs. Baxter's benevolent activity—Plague in London—Mr. Baxter preaches in his own house—For this he is imprisoned—Mrs. Baxter's attention to her husband in prison—They remove to Barnet—Royal declaration in 1672—Mrs. Baxter builds chapels in London—Her death in 1681—Her dying consolations—Mr. Baxter's character of his wife.

MRS. MARGARET BAXTER, wife of the famous Rev. Richard Baxter, author of the "Saints' Everlasting Rest," was born about the year 1636; the youngest daughter of Francis Charleton, Esq., one of the most upright and esteemed magistrates of that period, in the county of Salop. Having married late in life, he died while his children, a son and two daughters, were very young, leaving them under the guardian care of their mother. Mrs. Charleton was a prudent and religious lady, fully competent to the arduous task thus early

devolving on her. Mr. Robert Charleton, however, a younger brother of Francis, made a peremptory demand, that the infant heir should be resigned to his guardianship. This the mother resisted, considering the uncle, and next heir, an improper person to fulfil that important office. During several years this matter was contested between the parties in private, until on the breaking out of the civil wars; when Robert, who espoused the side of Parliament, commenced a suit against his sister-in-law, to obtain possession of his nephew, which induced Mrs. Charleton to seek redress from the King, then at Oxford. While in that city, the widow was persuaded to marry Mr. Hanmer, a gentleman in much favour with the King, and thereby to acquire an influential protection for her children. He did not, however, long survive, falling in battle a few months after his marriage.

Mrs. Hanmer returned to her house, known as Apsly Castle, when the King's party, with her consent, made it a garrison. Robert Charleton, taking advantage of this step, besieged it at the head of a parliamentary force, and after an obstinate defence, took it by storm; and thus obtained possession of his brother's children, who, with their mother, witnessed the burning of part of the castle, surrounded by the slain bodies of many of their defenders. The horrors of this period affected Margaret in particular, so deeply, that the effects were visible on her constitution to the latest period of her chequered life. So great was the affection of Mrs. Hanmer for her children; and so watchful an eye did she keep on the movements of Robert Charleton, that she soon found an opportunity to carry them off, during his temporary absence in London. She conducted them to a secure asylum beyond his reach, in the house of a trusty friend, a Mr. Bernard, in Essex.

Mrs. Hanmer at length, after these unhappy contests had abated, obtained a decree in her favour, establishing her right to the guardianship of her children. She managed her son's estate with singular prudence, discharged all claims on it, repaired the buildings which

had been burnt down by the Parliament soldiers; and, on his attaining his majority, delivered to him a greatly improved inheritance.

Mr. Charleton having married, his mother quitted him to reside at Kidderminster, and Margaret accompanied her; only occasionally visiting her eldest sister, the wife of Mr. Ambrose Opton, a canon of Christ Church. Margaret was, at this time, a great source of trial to her pious parent; being proud, vain, fond of gay company, and remarkable for the pleasure she took in adorning her person, and wearing the most costly attire.

Mrs. Hanmer was regarded a common blessing to the poor but godly weavers of Kidderminster. Her time and talents were devoted to the promotion of true religion, and the comfort and edification of the needy. Margaret, however, did not share her mother's feelings in this respect, affecting to despise the precise manners and austere way of life, then prevailing at Kidderminster; and frequently declared that her only inducement to remain among them was, affection for her mother. Margaret's enmity against the truths of the gospel, and its lowly followers, produced her no peace of mind; she was not without secret checks of conscience. The exemplary conduct of several ministers of Christ attracted her esteem and reverence; and when listening to the discourse of one of them, Mr. Wright, she could not but feel that she was not walking in the path of duty, either towards God or her fellow-creatures. Under the persuasion that there was "a more excellent way," though as yet she could not either discern or desire to attain the knowledge of it, she visited her sister at Oxford. During her stay there, she heard a Mr. Hickman preach from Isaiah xxvii. 11, and the Divine Spirit affected her heart very deeply with this discourse. She did not, however, reveal her feelings to any person on her return to Kidderminster; but became, from that period, a regular attendant on the ministry of Mr. Baxter.

Margaret now laid aside much of her gay attire, aban-

doned her vain reading, and began diligently to search the Scriptures. She also engaged much of her time in meditation and secret prayer, fasting frequently, placing in her closet a skull, and observing many mistaken acts of mortification. She persisted in concealing her feelings, even from her mother, whose religious experience would have rendered her essential service. Mrs. Hanmer, however, was aware of the change, rejoicing in what she hoped would issue in conversion; and she judiciously resolved not to interfere, where she had not been consulted, but with prayer and faith committed her daughter to the Lord.

Mr. Baxter, preaching on Romans viii. 9, described sundry marks by which his hearers might examine themselves, and judge whether or not they had the Spirit of Christ. Margaret profited by this sermon, and the effect of it may be traced in an extract from her papers, found after her death. After carefully noting the marks described, and comparing herself with them, she thus concludes:—

"It is now evident that I am a graceless person. Though all things be imperfect in the best, and some are more wanting in one particular than in another, yet where all their contraries are predominant, as they are in *me*, that person is told, by *this sermon*, that he is none of Christ's. How much does my behaviour at this time make this to appear, when I can, with a hard heart, a dry eye, and a steady hand, declare myself at present an heir of everlasting woe! But the longest day will quickly come, though I strive to put it far from me."

Exercised with feelings so conflicting, and still concealing them, Margaret's health sunk beneath the painful struggle. Her medical attendants in the country declared her malady to be consumption, and prescribed accordingly; but she derived no benefit, though, in addition, she had the advice of two celebrated London physicians. She remained in this languishing state until her friends despaired of her recovery, upon which, Miss Charleton's health appearing hopeless, the pious

weavers resolved, as on former occasions, to set apart a day for fasting and prayer, to commend her case to God.

These devout persons, on similar occasions, had never been favoured with the presence of a minister; but when they assembled to pray for Margaret Charleton, Mr. Baxter was present. Compassion for her youth and sufferings, made them extremely fervent at the throne of grace on her behalf, and they had reason to believe that the Lord heard them: for Margaret was very soon after recovered by a means the most unexpected; her pulse mended, her fever and cough abated, and she shortly recovered her wonted health.

Soon after her daughter's recovery, Mrs. Hanmer invited all those who had prayed for her, to keep a day of thanksgiving for what she considered a signal deliverance. When it was over, Margaret wrote thus:—

"April 10, Thursday night, at twelve o'clock.—This being a day set apart for returning thanks to God for his mercy, in delivering me from the gates of death, these people being those that have earnestly supplicated the throne of grace on my behalf; I here renew my covenant with Almighty God, and resolve to endeavour to get and keep a fresh sense of his mercy upon my soul, and also a greater sense of my sins. I resolve to set myself against sin with all my might, and not to take its part or extenuate it, or to keep the devil's counsels, as I have done, to the wronging of God, and wounding of my own soul. I resolve (by God's assistance), to set upon the practice of known duties, and not to study shifts and evasions to put off those which are either troublesome, chargeable, or like to render me dishonourable or vile in the eyes of the carnal persons of this world. This is a day and night never to be forgotten by the least of all God's mercies, yea less than the least, thy unworthy, unthankful, hard-hearted creature, Margaret Charleton."

Margaret conscientiously observed these resolutions; but for some time feared that she had not saving grace,

and her religious friends wrote to her consolatory letters, which edified her by their scriptural contents; her own feelings are, with great simplicity, described in the following extract:—

"The sadder my condition is, the greater mercy that I am yet alive. Why, then, should I not give God thanks for that, and beg the rest which yet I want? If I be found in mercy's way, I know not but God may yet be gracious, and give my soul, as he hath done my life, to his people's prayers; and surely they desired my life only that I might live to God. I desired it myself on no other terms. It was my earnest request that I might not live if not to him. Why, then, should I be persuaded by Satan to think that God will not give me grace as well as life? I will acknowledge the mercy, and the probability of future mercies; and from this (by God's assistance) Satan shall not hinder me."

Margaret's secret devotions supplied one great evidence of a renewed mind. She feared some of the family might overhear her in her own chamber, and she chose for her oratory a neglected closet in a remote part of the house, where she believed herself to be altogether private and unnoticed. But Mrs. Hanmer's pious waiting-maid sometimes overheard her, and declared to her mistress that she had never heard such fervent prayers from any other person; and the effect of this holy exercise was daily more obvious, from the increasing sanctity and spirituality of Margaret's conduct and character.

Mrs. Hanmer finished her mortal pilgrimage in the year 1661; this exemplary mother in Israel came to the grave like a sheaf of corn fully ripe—rich in faith, abundant in good works, and regretted by all who knew her. She was buried at Christ's Church in London; but that being burnt down in the "great fire" of 1666, it destroyed the elegant marble monument erected by her affectionate daughter.

Mr. Baxter had removed from Kidderminster to London some time previously to the death of Mrs. Hanmer, but still corresponding with the family, and had

been solemnly affianced to Margaret with the consent of her mother, and in her presence, together with several Christian friends. Articles were then agreed to by the parties:—*first*, that Margaret's fortune should be settled on herself, and at her own disposal. Mr. Baxter insisted on this, lest it should be thought he was influenced by sordid motives in his choice of Miss Charleton. *Secondly*, That Margaret should so arrange her property that he might not be exposed to lawsuits on her account in these troublous times. *Third*, That she should not expect that portion of his time which was requisite for the proper fulfilment of his ministry.

Margaret's relations were not at all pleased with the intended union; some considering her to have undervalued herself in accepting Mr. Baxter; but Mrs. Hanmer, as well as Margaret, entertained a different opinion. They esteemed him for his disinterested conduct in many instances; and though his acceptance of the bishopric of Hereford, offered to him by the Lord Chancellor Clarendon, might be deemed honourable from inseparable rank and wealth, Margaret approved of his refusing that promotion. She admired his conscientious motive, and was gratified in showing to her friends the letter Mr. Baxter addressed on that occasion to Lord Clarendon.

On the 15th of May, 1662, Mr. Baxter preached his farewell sermon at Blackfriars; and September 10th in the same year, he married Miss Charleton, in London; and after a short period, they retired to Acton, in Middlesex.

Mrs. Baxter's conduct secured the cordial esteem and affection of the inhabitants of Acton. She was bountiful to the poor, and laboured to promote their best interests, she furnished them with many hundreds of good books; and finding them ignorant of even the first principles of religion, she fitted up a large room in her house, inviting them to come and receive spiritual instruction from her husband, between and after the public services at church. Many resorted to Mr. Baxter for this purpose, and his ministry appeared crowned with the blessing of God.

During the dreadful plague, in the year 1665, Mr. and Mrs. Baxter retired for a season to the house of a friend, Richard Hampden, Esq., of Buckinghamshire. When it pleased the Sovereign Disposer of events, in his mercy, to stay that calamity, which swept away above a hundred thousand persons, *within* the bills of mortality, they returned to Acton, and resumed their labours for the spiritual and temporal welfare of its inhabitants. After the expiration of the act of parliament against conventicles, there was not sufficient room in his house for their accommodation. But for this benevolent labour, Mr. Baxter was committed to the New Prison for six months, under a warrant signed by two magistrates.

Mrs. Baxter's devoted affection for her husband never appeared more ardent than during his imprisonment; her active and cheerful attentions soon relieved his painful apprehensions on her account. She speedily conveyed her best bed and other comforts to the prison for his use; removed from him every inconvenience; and, contrary to the advice of her friends, took up her abode with him; merely replying to their remonstrances, that it was equally the duty and privilege of a Christian wife to share, and as much as possible alleviate, her husband's trials. Her manuscripts of that period contain a declaration that she never enjoyed more spiritual consolations than while in this situation, suffering for the cause of their Redeemer.

Mr. Baxter, at length obtained his liberty, by a writ of *habeas corpus;* but parliament soon after enacted a much severer law against nonconformists, and he was compelled by it, not only to quit his house at Acton, but even the country.

He removed in consequence, and with great personal inconvenience, to Totteridge, near Barnet, in Hertfordshire.

Such was the spirit of the times, that these excellent persons found great difficulty in procuring a dwelling; which at length they obtained in a limited part of a wretched house occupied by a poor farmer. Mrs. Baxter suffered

much in this place from a pulmonary complaint; but, as usual, she employed herself in promoting the good of all about her; and among other benevolent actions, apprenticed the son of the poor people with whom they resided. This labour of love produced rich fruit, even in Mrs. Baxter's lifetime; for the youth, owing to her influence and lessons, under the Divine blessing, became a pious and honourable member of society. At length Mr. Baxter obtained a suitable habitation, and Mrs. Baxter found much pleasure in the company of Mr. and Mrs. Corbet, who came to reside with them, and this lady was a most useful assistant to Mrs. Baxter in all her various and indefatigable endeavours to benefit the inhabitants of Totteridge.

Nonconformists being allowed by the royal declaration, in 1672, to build chapels, with licenses to preach in them, Mr. Baxter, his wife, and the Corbets, removed to Southampton square, in London. Mr. Baxter's various difficulties and persecutions were extremely trying; but for a detail of them we refer to his memoirs. Mrs. Baxter's conduct was in all respects admirable under them all. Her fortune, her talents, her time, her whole heart and all its energies, were constantly devoted to the advancement of the Redeemer's glory and the salvation of souls. She feared her husband was too backward in availing himself of the liberty in part offered; and she built, at great expense, a chapel, in Oxendon street, London; with the assistance of friends she erected another chapel; and greatly assisted in the erection of two or three more places of worship.

Mrs. Baxter persevered in her holy and benevolent course, in sharp and long-continued earthly trials; but under these, her faith, patience, and immortal hope, had their perfect work, illustrating her eminently gracious mind, prepared to enter into the joy of her Lord. This event occurred soon after the peaceful death of her friend Mr. Corbet, in the year 1681. Disease seized her June 3rd, and she languished in great bodily pain until the 14th of the same month, when her renewed

spirit took its departure to the realms of light, life, and love ineffable.

During her illness, Mrs. Baxter was the subject of strong delirium, until the last day of her mortal existence; then she recovered so far as to give a sweet proof of the Divine support vouchsafed to her. Addressing Mrs. Corbet, whom she loved most affectionately, she said, "My mother is in heaven; Mr. Corbet is in heaven; and soon I shall be there." Under her agonizing pains she frequently exclaimed, "Lord, I submit; God chooses what is best for me." Shortly before her death, she requested her husband and the friends who surrounded her bed, to offer prayer by her, in which she joined with solemn fervency. She, then, heard a chapter read, and aided with her dying voice in singing a psalm; after which, she said softly, "My God, help me; Lord, have mercy on me;" and with these words on her lips, gently breathed out her spirit into the hands of her faithful Creator and Redeemer.

Mr. Baxter published a "Breviat of the Life of Mrs. Margaret Baxter, with some account of her mother, Mrs. Hanmer," shortly after her death; adding the following passages beautifully illustrative of "Christianity in Women":—

"And having purposed to write this breviat concerning my dear wife, God having, the same year, taken away two more of my ancient family, I wrote a breviat of their lives also. One was my excellent, holy mother-in-law, Mary, the daughter of Sir Thomas Hanks, widow to my dear father. She was one of the most humble, mortified persons that ever I knew; and lived in longing to be with Christ, till she was a hundred years old, wanting three or four, in full understanding, and at last rejoicing in the triumphant, frequent hearing and repeating the ninety-first psalm.

"The other was my old friend and housekeeper, Jane Matthews, who lived in pious, humble virginity, with eminent worth, to about seventy-six or seventy-seven years, and died of mere decay, without considerable pain or sickness, about a month or six weeks before my wife.

"To these I add a fourth, a breviat of the life and death of the worthy mother of my wife, as to the time that I knew her. But I have cast by these latter three, and much of the first, by the counsel of wise friends, as things which they think that strangers will not make so great a matter of as love, nearness made me do.

"As to these little private histories of mine own family fore-mentioned, I was loth to cast by my own mother-in-law's life, she being a person of extraordinary holiness, living long with Sir Robert Harley, whose lady was her cousin-german; afterwards at Shrewsbury, and after with my father and me, &c., in so great communion with God, contempt of the world, and all its pomp and vanity; so great victory over the flesh, and so strong desires to die; and especially in such constant, fervent, successful prayer, that had marvellous answers, as very few Christians attain.

"She is gone after many of my choicest friends, who within one year are gone to Christ, and I am following even at the door. Had I been to enjoy them only here, it would have been a short comfort mixed with the many troubles which all our failings and sins, and some degree of unsuitableness between the nearest and dearest, cause. But I am going after them to that blessed society, where life, light, and love, and therefore harmony, concord, and joy, are perfect and everlasting."

II. MRS. BURY.

DIED MAY 11, 1720.

Mrs. Bury, daughter of Captain A. Lawrance—Educated by her pious mother—Married to Mr. Lloyd—They are united fifteen years—Mrs. Lloyd, a widow fifteen years—She is married to Rev. S. Bury, a friend of Dr. Watts—Mrs. Bury's fine talents—Her studies—Her scriptural piety—Her active charity—Her benevolence—Her respect for the ministers of Christ—Mr. Bury's character of his wife—Mrs. Bury's experience—Her counsels regarding teaching children—Dr. Watts's poem on the characte of Mrs. Bury.

MRS. ELIZABETH BURY, wife of Rev. Samuel Bury, was of

a highly respectable family. She was the daughter of Captain Adams Lawrence, of Lynton, in Cambridgeshire, and Elizabeth, daughter of Henry Cutts, Esq., of Clare, in Suffolk. She was born March 2, 1644, at Clare. Her worthy father died June 13, 1618; but her pious and excellent mother took the most commendable care of her education, living to the age of 78, Oct. 6, 1699, witnessing the maturity of her daughter's piety, and the formation of her character as a Christian.

Miss Lawrence was married February 1, 1677, when she had just entered her twenty-third year, to Griffith Lloyd, Esq., of Hemingford-Grey, in Huntingdonshire. Mr. Lloyd was a gentleman of good reputation, a person of sincere piety, amiable temper, and generous spirit; and, possessing an ample estate, his active mind found scope for singular usefulness to his country as a magistrate: he was a patron of the oppressed, and a reconciler of differences, as a disciple of the Prince of Peace.

They lived together about fifteen years, with such a degree of exemplary attachment and mutual love, as to attract the notice and admiration of their neighbours. Mr. Lloyd died April 13, 1682; and his amiable consort lived a widow for fifteen years, until May 29, 1697, when she was married to Rev. Samuel Bury, a dissenting minister of high reputation in the church of Christ, and a friend of Dr. Watts. With this gentleman, she lived very happily and usefully twenty-three years, until May 11, 1720, when she had reached the 77th year of her age. She closed her mortal pilgrimage at Bristol, after an illness of only a few days, with a placid smile on her countenance, without a groan or sigh, joyfully yielding up her spirit to God, through faith in her Lord and Saviour.

Mrs. Bury possessed the finest talents, and the use of them was governed by religion; her conversation was greatly valued by all her acquaintances; nor was she ever backward in giving them that pleasure, being never reserved, except when she thought her company disagreeable, or that she could not profit more by her own

thoughts than by their discourse. She has been characterised, as a person of uncommon parts, ready thought, quick apprehension, and proper expression; always very inquisitive into the nature and reason of things; and she thought herself obliged to every one who would give her any instructions.

Her epistolary correspondence was remarkable, as she had a great aptness and felicity of expression, so close and pertinent, full to the purpose, and so serious and spiritual, that her correspondence was greatly valued by some of the brightest minds, not only in England, but in foreign countries. Her genius led her to the study of almost every thing, having a great natural capacity, accompanied by a very faithful and retentive memory; and taking such a continual pleasure in reading and conversation, she soon became mistress (in some measure) of any branch of study. Philology, philosophy, history ancient and modern, were favourite studies with her: sometimes she entertained herself with music, vocal and instrumental; sometimes with heraldry, the globes, and mathematics; sometimes with learning the French tongue, chiefly for conversation with French refugees (to whom she was an uncommon benefactress), but especially in perfecting herself in Hebrew, which, by long application and practice, she had rendered so familiar and easy to her, as frequently to quote the original in common conversation, when it was important in ascertaining the true meaning of some particular texts. She made very critical remarks upon the idioms and peculiarities of that language, which, after her decease, were found among her papers.

Another study, in which she took much pleasure, was anatomy and medicine; being led and prompted to this by her own delicate health, and partly from a desire of being useful among her neighbours. But however she amused herself with these, yet her constant, favourite, and darling study was divinity, especially the Scriptures—having, from her very childhood, taken God's testimonies for the *Men* of her *Counsel.* And next to the Holy Scriptures, there was not any one

book she so much valued as Mr. Henry's Annotations. To this, and some books in practical divinity, she devoted most of her secret and leisure hours.

Mrs. Bury was not, however, proud of her attainments, notwithstanding all her knowledge, and unusual acquirements in so many professions, faculties, kinds of literature, and most important truths of religion, she would always confess and bewail her own ignorance, and that she knew little in comparison of what some others did, or what she herself ought to have known in any of these matters. She was very charitable to the poor, sparing no pains, nor grudging any charges (in her widow-state) to carry on her designs, especially for the relief of miserable families, exiled for religion; for the erecting of charity-schools, to educate the children of the poor; for the maintenance of ministers and candidates; and for a stock of bibles and practical books, to be distributed as she should see occasion. So many long and expensive journeys she had taken in promoting these charitable designs amongst her acquaintance, that she had sometimes this pleasant remark upon herself,—"I have acted the part of a beggar so long, that I am now almost really one myself."

Mrs. Bury was solemnly convinced of the duty of Christians devoting a certain part of their incomes to the honour of Christ, for pious and charitable uses; "For then," says she, "they will not grudge to give out of a bag that is no longer their own." And as to those who had no children, she thought it was reasonable that they should appropriate a *fourth* part of their clear profit, (as was her custom,) to such necessary purposes.

Religion was the element in which Mrs. Bury lived. She was very exemplary in her devotions; and would often say, "She would not be hired out of her closet for a thousand worlds." She never enjoyed such hours of pleasure, and such free and intimate communion with God, as she had there; and wondered how any could, by an omission of duty, deprive themselves of the greatest privileges allowed to men, frequently affirming, that

"She would not lose her morning hours with God, though she was sure to gain the whole world by it!" She grudged that the poorest labourer should be ever found at his work before her. And even from her youth, agreed it with her servant, under great penalties upon herself, that she would rise every morning, at four o'clock, for her closet, which was her practice from the eleventh year of her age; and, at five, if sickness or pain did not prevent her, from betwixt twenty and thirty of the last years of her life.

Mrs. Bury regarded especially the ministers of Christ. She coveted their company that she might improve by it; consulting them on difficult points, and observing their directions. She honoured the aged, the learned, and the grave, with a double honour; and while she lamented the infirmities of any, she despised none on account of their weaknesses, if she apprehended they had been useful in their places of labour, as the faithful servants of God. She considered it her duty to pray for them, that their labours might be instrumental in the salvation of many souls; and we find in her diary the following instructive remark,—"I have heard a sermon to-day; but I forgot to pray for the minister, and I sped accordingly." This shows her custom in praying for the ministers of Christ.

Mrs. Bury, as might be expected, possessed the "gift of prayer," in an extraordinary degree, as was observed by many who were present at daily worship, when she was sole head of her family: and her husband remarks, in his biography of her, that when, upon some peculiar occasion, they have prayed together in private, he has "been struck with wonder, at the freedom and aptness of her language; at the warmth and vigour of her affections; at her humble confidence in God; and her strong expectations of blessing from him, when she poured out her soul to him in that duty." With satisfaction and cheerfulness, she would leave all her own complaints, and all the difficulties, grievances, and distresses of others with her God, thus finding rest for her soul in him, as she cast "her burden upon the Lord."

Referring to the progress of the intelligent piety of his late wife, Mr. Bury remarks—"It was in her youth, I think, about the twentieth year of her age, that God gave her the pledges of his love, and the clear evidences of her title to eternal life; and for fifty-six years after, she lived in communion with God, and the joyful expectation of the promised inheritance. She carefully laid her foundation at first in God's covenant with Christ, and with sinners in him, and her own cordial consent to that covenant, and then built upon the promises of God, and the righteousness, merits, and mediation of the Lord Jesus Christ."

Mrs. Bury's diary furnishes the most edifying confirmation of this statement. She writes:—

"1690, September 27. When I was nine or ten years old, I first began the work of self-examination, and begged the all-searching God to try, and discover me to myself; and I think I may date my conversion about that time. My judgment has esteemed God, even his holiness, the most desirable good: and I would be a partaker of his holiness, whatever it cost me. My hope is in God through Christ, and all I have I would part with rather than his love, and the interest I hope I have in it. My *desires* are after him above gold, health, friends, honour, &c. I long to have fuller communion with Father, Son, and Holy Spirit here, and the uninterrupted communion of heaven. My own righteousness I abhor. The best, the most sincere service I ever did, or hope to do, gives me no hope of acceptance but in and through Christ."

Mrs. Bury's practical wisdom in the instruction of children appears beautifully illustrated in the following "directions how to instruct a child," in a letter to a young lady.—"I am glad your brother can so prettily divert you. I wish you wisdom and love to instruct him. Be very watchful of his conversation, and whatever you find faulty in him, show him the evil of it, rather than charge him with it, lest you put him upon lying to hide his guilt. Let him see you love him before you chide him, and that you are ready to conceal or excuse

his tolerable faults. Be very frequent, but not tedious, in your instructions. Often open the nature, and inculcate the necessity, of prayer for all we want, and the encouraging promises of God that he will hear us. Lisp to your brother, in his own language, what he prays for by his form; labour to excite in him a sense of his sad state by sin, greater desires after grace, and fuller resolutions and endeavours after the life and power of godliness. Let some part of his catechism be daily recited, and what he most imperfectly repeats, be said at his going to sleep, and at his first waking. Talk over the sermons you hear together, in language adapted to his capacity, and fail not to beg of God a blessing upon all your labours, or else you will do little to purpose. If God makes you instrumental in the conversion of your brothers and sisters, it will be a great honour and comfort, and produce the strongest union among you. Take special care of them who are in the greatest danger. Imitate your godly impartial mother, who, though she loved all her children alike, yet would often say, "If she knew to which child she had conveyed most of her sinful nature, she would pity and endeavour the help of that child most."

Dr. Watts was a friend of Mrs. Bury, and a fellow-labourer with her husband in the gospel of Christ: her character, therefore, inspired his poetic muse at her death, and he wrote the following beautiful piece in memory of that distinguished Christian:—

"She must ascend, her treasure lies on high,
And there her heart is. Bear her through the sky,
On wings of harmony, ye sons of light,
And with surrounding shields protect her flight;
Teach her the wondrous songs yourselves compose
For your bright world; she'll learn them as she goes;
The sense was known before; those sacred themes,
The God, the Saviour, and the flowing streams,
That ting'd the cursed tree with blood divine,
Purchas'd a heaven, and wash'd a world from sin:
The beams, the bliss, the visions of that place,
Where the whole Godhead shines in mildest grace,
These are the notes for which your notes are strung,
These were the joy and labour of her tongue,

In our dark regions, these exalted strains
Brought Paradise to earth, and sooth'd her pains.
Souls made of pious harmony and love,
Can be no strangers to their work above.

"But must we lose her hence? the muse in pain
Regrets her flight, and calls the saint again.
'Stay, gentle spirit, stay. Can nature find
No charms to hold the once unfettered mind?
Must all these virtues, all these graces soar
Far from our sight, and bless the earth no more?
Must the fair saint to worlds immortal climb,
For ever lost to all the sons of time?'
Oh, no! she is not lost; behold her here!
How just the form! how soft the lines appear!
The features of her soul, without disguise,
Drawn by her own blest pen! a sweet surprise
To mourning friends. The partner of her cares
Seiz'd the fair piece, and wash'd it o'er with tears,
Dress'd it in flowers, then hung it on her urn,
A pattern for her sex in ages yet unborn.

"Daughters of Eve, come trace these heavenly lives;
Feel with what pow'r the bright example shines:
She was what you should be. Young virgins, come
Drop a kind tear, and dress you at your tomb:
Gay silks and diamonds are a vulgar road;
Her radiant virtues should create the mode.
Matrons, attend her hearse with thoughts refin'd,
Gaze and transcribe the beauties of her mind,
And let her live in you. The meek, the great,
The chaste, yet free; the cheerful, yet sedate;
Swift to forgiveness, but to anger slow;
And rich in learning, yet averse to show:
With charity and zeal that rarely join,
And all the human graces and divine
Reign'd in her breast, and held a pleasing strife,
Through every shifting scene of various life,
The maid, the bride, the widow, and the wife.

"Nor need a manly spirit blush to gain
Exalted thoughts from her superior vein.
Attend her hints, ye sages of the schools,
And by her nobler practice frame your rules.
Let her inform you to address the ear,
With conquering suasion, or reproof severe,
And still without offence. Thrice happy soul,
That could our passions and her own controul:
Could wield and govern that unruly train,
Sense, fancy, pleasure, fear, grief, hope, and pain,
And live sublimely good! Behold her move
Thro' earth's rude scenes, yet point her thoughts above.
Seraphs on earth pant for their native skies,
And nature feels it painful not to rise.

"Ye venerable tribes of holy men,
Read the devotions of her heart and pen,
And learn to pray and die. Brussia knew
To make life happy and resign it too!
The soul that oft had walk'd th' ethereal road,
Pleas'd with her summons, took her flight to God.

"But ne'er shall words, or lines, or colours paint,
Th' immortal passions of the expiring saint.
What beams of joy, angelic airs arise
O'er her pale cheeks, and sparkle in her eyes,
In that dark hour! How all serene she lay,
Beneath the openings of celestial day!
Her soul retires from sense, refines from sin,
While the descending glory wrought within;
Then in a sacred calm resigned her breath,
And, as her eyelids clos'd, she smil'd in death.

"O, may some pious friend, who weeping stands,
Near my last pillow with uplifted hands,
Or wipes the mortal dew from off my face,
Witness such triumphs in my soul, and trace
The dawn of glory in my dying mien,
While on my lifeless lips such heavenly smiles are seen!

III. MRS. WESLEY.

DIED, JULY 23, 1742.

Mrs. Wesley, mother of J. and C. Wesley, founders of Methodism—Daughter of Dr. Annesley, a Nonconformist—Dr. A. Clarke's and Dr. Southey's character of them—Miss Annesley married to Mr. Wesley—He writes in defence of the Revolution—Obtains the living of Epworth—Mrs. Wesley prays not for King William—Mr. Wesley leaves his wife—His return—Fidelity in the ministry—His house burnt—His family preserved—Mrs. Wesley's care of her children—Her family devotion—She preaches to her neighbours—Her husband objects—She continues, making solemn appeals to him—Her interest in her sons at Oxford—Her letters to them—Dr. Southey's remarks—Mr. Wesley dies—Her son John's ministry—She approves his uncanonical course—She dies—John Wesley's account of her last moments—He preaches her funeral sermon—Her epitaph—Dr. A. Clark's account of her last years—His character of her—Her new epitaph.

Mrs. Susanna, wife of the Rev. Samuel Wesley, rector of Epworth, Lincolnshire, although a lady of great personal worth, is chiefly distinguished as being the mother of the Rev. John and the Rev. Charles Wesley, the celebrated founders of Methodism.

Mrs. Wesley was one of *twenty-five* children of Dr. Annesley, of London, a Nonconformist divine of the highest reputation. He was one of the two thousand ministers ejected from their livings by the Act of Uniformity, August 24, 1662; and by these means he was dispossessed of St. Giles's, Cripplegate, though he continued to reside in London.

Dr. Adam Clarke thus states the history of this union:—"While Mr. S. Wesley attended his curacy in London, about 1690 or 1691, for the date is not exactly known, he contracted an acquaintance, which terminated in marriage, with Miss Susanna Annesley, youngest daughter of Samuel Annesley, LL.D., an eminent Nonconformist divine, nobly related; for he and Arthur Annesley, Earl of Anglesey, and Lord Privy Seal to Charles the Second, were brothers' children. The excellence of Miss Annesley's mind was equal to the eminence of her birth. She was such a helpmate as Mr. Wesley required; and to her, under God, the great eminence of the subsequent Wesley family is to be attributed. They had nineteen children, of whom only their eldest son, Samuel, appears to have been born previously to their removal to South Ormsby, in Lincolnshire, which was about the year 1690."

"Dr. Annesley's piety, diligence, and zeal," says Dr. Clarke, "caused him to be highly esteemed, not only by the Dissenters, but by all who knew him. The celebrated Richard Baxter, who was no eulogist, says, 'Dr. Annesley is a most sincere, godly, humble man, totally devoted to God.'"

Dr. Southey's testimony to the characters of these eminent persons corresponds with that of Dr. Clarke's; he says, "No man was ever more suitably mated than the elder Wesley. The wife whom he chose was, like himself, the child of a man eminent among the Nonconformists. She was an admirable woman, of highly-improved mind, and of a strong and masculine understanding; an obedient wife, an exemplary mother, a fervent Christian. The marriage was blest in all its circumstances: it was contracted in the prime of their

youth; it was fruitful; and death did not divide them till they were both full of days. They had no less than nineteen children; but only three sons and three daughters seem to have grown up; and it is probably to the loss of the others that the father refers in one of his letters, where he says, that he had suffered things more grievous than death."

"Mrs. Wesley was a woman remarkable for her decision of mind and invincible self-determination, which she maintained on some occasions perhaps imprudently, as will be illustrated by the following circumstances, thus stated by Dr. Southey:—

"When the Revolution was effected, Mr. Wesley was the first who wrote in its defence; he dedicated the work to Queen Mary, and was rewarded for it with the living of Epworth, in Lincolnshire. It is said, that if the Queen had lived longer, he would have obtained more preferment. Mrs. Wesley differed from her husband in opinion concerning the Revolution; but as she understood the duty and the wisdom of obedience, she did not express her dissent; and he discovered it a year only before King William died, by observing that she did not say, 'Amen,' to the prayers for him. Instead of imitating her forbearance, he questioned her upon the subject, and when she told him she did not believe the Prince of Orange was king, he vowed he never would again cohabit with her till she did. In pursuance of this unwarrantable vow, he immediately took horse, and rode away; nor did she hear of him again, till the death of the King, about twelve months afterwards, released him from his rash engagement. John was their first child after this separation."

Mr. Wesley's fidelity in his ministry provoked some of his ungodly parishioners at Epworth; and to be revenged on him, they endeavoured, several times, to set fire to his dwelling-house. The wretched incendiaries succeeded in their third attempt, in 1709, when Mr. Wesley and the whole family experienced a merciful deliverance. Dr. Southey states, "At midnight some pieces of burning wood fell from the roof upon

the bed in which one of the children lay, and burnt her feet. Before she could give the alarm, Mr. Wesley was aroused by a cry of fire from the street: little imagining that it was his own house, he opened the door, and found it full of smoke, and that the roof was already burnt through. His wife being ill at the time, slept apart from him, and in a separate room. Bidding her and the two eldest girls rise and shift for themselves, he burst open the nursery door, where the maid was sleeping, with five children. She snatched up the youngest, and bade the others follow her; the three elder did so, but John, who was then six years old, was not awakened by all this, and in the alarm and confusion he was forgotten, By the time they reached the hall, the flames had spread everywhere around them; and Mr. Wesley then found that the keys of the house door were above stairs. He ran and recovered them, a minute before the staircase took fire. When the door was opened, a strong north-east wind drove in the flames with such violence from the side of the house, that it was impossible to stand against them. Some of the children got through the windows, and others through a little door into the garden. Mrs. Wesley could not reach the garden-door, and was not in a condition to climb the window. After three times attempting to face the flames, and shrinking as often from their force, she besought Christ to preserve her, if it was his will, from that dreadful death; she then, to use her own expression, *waded* through the fire, and escaped into the street, naked as she was, with some slight scorchings of the hands and face. At this time John, who had not been remembered till that moment, was heard crying in the nursery. The father ran to the stairs, but they were so nearly consumed, that they could not bear his weight; and, being utterly in despair, he fell upon his knees in the hall, and in agony of soul commended the soul of the child to God. John had been awakened by the light, and, thinking it was day, called to the maid to take him up; but as no one answered, he opened the curtains and saw streaks

of fire upon the top of the room. He ran to the door, and finding it impossible to escape that way, climbed upon a chest which stood near the window, and he was then seen from the garden. There was no time for procuring a ladder, but it was happily a low house; one man was hoisted upon the shoulders of another, and could then reach the window, so as to take him out; a moment later, and it would have been too late: the whole roof fell in; and had it not fallen inward, they must all have been crushed together. When the child was carried out to the house where his parents were, the father cried out, 'Come, neighbours, let us kneel down; let us give thanks to God! he has given me all my eight children. Let the house go, I am rich enough.' John Wesley remembered this providential deliverance through life with the deepest gratitude. In reference to it he had a house in flames engraved as an emblem under one of his portraits, with these words for the motto, 'Is not this a brand plucked out of the burning?'"

Mrs. Wesley could never forget this merciful deliverance, and it seems to have been the means of quickening her diligence in the care of her children, especially in relation to their spiritual welfare. "She devoted such a proportion of time as she could afford to discourse with each child by itself on one night of the week, upon the duties and hopes of Christianity: and it may well be believed that these circumstances, in their childhood, had no inconsiderable influence upon the proceedings of John and Charles, when they became the founders and directors of a new denomination of Christians. Among the private meditations which were found among the papers of Mrs. Wesley, was one written out long after that event, in which she expressed in prayer her intention to be more particularly careful of the soul of this child, which God had so mercifully provided for, that she might instil into him the principles of true religion and virtue. "Lord," she said, "give me grace to do it sincerely and prudently, and bless my attempts with good success."

Mrs. Wesley's religious principles appear to have deepened and improved as she advanced in life; and her active efforts to promote evangelical piety in her family and among her neighbours were truly remarkable. Mr. Wesley usually attended the sittings of convocations of theology, "at an expense of money," says Dr. Southey, "which he could ill spare from the necessities of so large a family, and at a cost of time which was injurious to his parish. During these absences, as there was no afternoon service at Epworth, Mrs. Wesley prayed with her own family on Sunday evenings, read a sermon, and engaged afterwards in religious conversation. Some of the parishioners who came in accidentally were not excluded; and she did not think it proper that their presence should interrupt the duty of the hour. Induced by the report which these persons made, others requested permission to attend; and in this manner from thirty to forty persons usually assembled. After this had continued some time, she happened to find an account of the Danish missionaries in her husband's study, and was much impressed by the perusal. The book strengthened her desire of doing good; she chose 'the best and most awakening sermons,' and spake with more freedom, more warmth, and more affection to the neighbours who attended at her evening prayers; their numbers increased in consequence, for she did not think it right to deny any who asked admittance. More persons came at length than the apartment would hold; and the thing was represented to her husband in such a manner that he wrote to her, objecting to her conduct, because he said, 'it looked particular,' because of her sex, and because he was at that time in a public character, which rendered it the more necessary that she should do nothing to attract censure; and he recommended that some person should read for her. She began her reply by heartily thanking him for dealing so plainly and faithfully with her in a matter of no common concern. 'As to its *looking particular*,' she said, 'I grant that it does; and so does almost everything that is serious, or that

may any way advance the glory of God, or the salvation of souls, if it be performed out of a pulpit, or in the way of common conversation; because, in our corrupt age, the utmost care and diligence have been used to banish all discourse of God, or spiritual concerns out of society, as if religion were never to appear out of the closet, and we were to be ashamed of nothing so much as of confessing ourselves to be Christians.' To the objection on account of her sex, she answered, that as she was a woman, so was she also mistress of a large family; and though the superior charge lay upon him as their head and minister, yet in his absence she could not but look upon every soul which he had left under her care, as a talent committed to her under a trust by the great Lord of all the families of heaven and earth. 'If,' she added, 'I am unfaithful to Him or to you, in neglecting to improve these talents, how shall I answer unto him, when he shall command me to render an account of my stewardship?' The objections which arose from his own station and character she left entirely to his own judgment. Why any person should reflect upon him, because his wife endeavoured to draw people to church, and restrain them, by reading and other persuasions, from profaning the Sabbath, she could not conceive; and if any were mad enough to do so, she hoped he would not regard it. 'For my own part,' she says, 'I value no censure on this account. I have long since shook hands with the world; and I heartily wish I had never given them more reason to speak against me.' As to the proposal of letting some other person read for her, she thought her husband had not considered what a people they were; not a man among them could read a sermon without spelling a good part of it, and how could that edify the rest? And none of her own family had voices strong enough to be heard by so many.

"While Mrs. Wesley thus vindicated herself in a manner which she thought must prove convincing to her husband, as well as to her own calm judgment, the curate of Epworth, a man who seems to have been entitled to carry little respect, wrote to Mr. Wesley in a

very different strain, complaining that a conventicle was held at his house. The name was well chosen to alarm so high a churchman; and his second letter declared a decided disapprobation of these meetings, to which he had made no serious objections before.

"She did not reply to this till some days had elapsed, for she deemed it necessary that both should take some time to consider, before her husband finally determined in a matter which she felt to be of great importance. She expressed her astonishment that any effect upon his opinions, much more any change in them, should be produced by the senseless clamour of two or three of the worst in his parish; and she represented to him the good which had been done by inducing much more frequent and regular attendance at church, and reforming the general habits of the people; and the evil which would result from discontinuing such meetings, especially by the prejudice which it would excite against the curate, in those persons who were sensible that they desired benefit from the religious opportunities, which would thus be taken away through his interference. After stating these things clearly and judiciously, she concluded thus, in reference to her own duty as a wife: 'If you do, after all, think fit to dissolve this assembly, do not tell me that you desire me to do it, for that will not satisfy my conscience; but send me your positive command, in such full and express terms as may absolve me from guilt and punishment for neglecting this opportunity of doing good, when you and I shall appear before the great and awful tribunal of our Lord Jesus Christ.'

"Mr. Wesley made no farther objections; and thoroughly respecting, as he did, the understanding of his wife, he was, perhaps, ashamed that the representations of meaner minds should have prejudiced him against her conduct."

Mrs. Wesley watched with peculiar interest the progress of her sons in various branches of learning, and was delighted to perceive their advancement in their professional studies at the University; and when John

expressed hesitation, as to his motives in entering the sacred office, in a letter to his father, his mother was of opinion that the sooner he entered into "deacon's orders" the better; because it might be an inducement to greater application in the study of practical divinity. "And now," said she, "in good earnest resolve to make religion the business of your life; for, after all, that is the one thing that, strictly speaking, is necessary; all things beside are comparatively little to the purposes of life. I heartily wish you would now enter upon a strict examination of yourself, that you may know whether you have a reasonable hope of salvation by Jesus Christ. If you have, the satisfaction of knowing it will abundantly reward your pains; if you have not, you will find a more reasonable occasion for tears than can be met with in a tragedy."

John acted upon the advice of his excellent mother, and commenced his theological studies; but indiscreetly taking as his chief guide in divinity "Thomas à Kempis's Imitation of Christ," self-denial, as enjoined by that famous treatise, perplexed the young student in theology; and he consulted his parents on the difficult subject. His father referred him to the wisdom and discrimination of his mother for a solution of his questions, and she appears to have been the better casuist: she gave her son this rule:—"Would you judge of the lawfulness or unlawfulness of pleasure, take this rule:—Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength of your body over your mind, that thing is sin to you, however innocent it may be in itself."

Dr. Southey remarks on that counsel given him by his father:—"This reference to the judgment of a woman, upon such a subject, will appear less extraordinary if it be remembered that the practice of giving girls a learned education, which began in England with the Reformation, had not been laid aside in Mrs. Wesley's youth; that she understood Greek and Latin, and that

her early studies had been directed to theology. Her attainments, however, had not made her pedantic; neither had her talents, and the deference which was paid to them by her husband and her children, rendered her in any degree presumptuous. She speaks of herself in their correspondence as being infirm and slow of understanding; but expresses the delight which it gave her to correspond with her son upon such subjects."

Mrs. Wesley saw her sons enter into public life with much satisfaction; and in a few years afterwards she lost her worthy husband. Mr. Wesley finished his earthly course, after *thirty-nine* years at Epworth, April 25, 1735, aged 72 years, leaving his widow dependent on her children. She observed, with no ordinary feelings, the progress of her son John in his uncanonical ministry; but she drew near the close of her mortal pilgrimage. In 1739, "he returned to London, and preached triumphantly," as Dr. Southey expresses it, "at Whitefield's favourites—Moorfields and Kennington-common. But his greatest triumph was in finding that his mother at length acquiesced in the whole of his proceedings."

Three years afterwards this eminent Christian lady departed this life, at the age of *seventy-three* years. Arriving in London from one of his circuits, John found her "on the borders of eternity; but she had no doubt or fear, nor any desire but, as soon as God should call, to depart and to be with Christ." Perceiving that her change was near, "I sate down," he says, "on the bedside. She was in her last conflict, unable to speak, but I believe, quite sensible. Her look was calm and serene, and her eyes fixed upward, while we commended her soul to God. From three to four the silver cord was loosing, and the wheel breaking at the cistern; and then, without any struggle, or sigh, or groan, the soul was set at liberty."

Mrs. Wesley's remains were buried by her sons, and John preached her funeral sermon, after the interment, on these impressive words, Rev. xix. 11, 12,—"And I saw a great white throne, and him that sat on it, from

whose face the earth and the heaven fled away," &c. Her sons placed upon her tomb-stone the following epitaph, which has been regarded as remarkable, especially as intimating her *destitution* of vital Christianity until her *seventieth* year, and as having received at that period the forgiveness of her sins :—

"Here lies the body of Susannah Wesley, the youngest and last daughter of Dr. Samuel Annesley.

"In sure and certain hope to rise,
And claim her mansion in the skies;
A Christian here her flesh laid down,
The cross exchanging for a crown.

"True daughter of affliction she,
Inured to sin and misery,
Mourned a long night of griefs and fears,
A legal night of seventy years.

"The Father, then, revealed his Son,
Him in the broken bread made known;
She knew and felt her sins forgiven,
And found the earnest of her heaven.

"Meet for the fellowship above,
She heard the call, 'Arise, my love!'
I come, her dying looks replied,
And lamb-like, as her Lord, she died!"

Dr. Adam Clarke closes his account of this excellent lady in the following terms :—

"After the death of Mr. Samuel Wesley, in 1735, the family were all scattered, and the household goods and property sold, as the property had to be cleared for a new incumbent; a heavy and distressing inconvenience in the discipline of the church of England.

"Previously to this, some of the sisters had been married; two were with their uncle Matthew; others were settled as governesses and teachers of youth, for which they appear to have been eminently qualified; and one (Emily) had taken up a school at Gainsborough. With her, Mrs. Wesley appears to have sojourned awhile, before she went to live with her sons John and Charles.

"Mrs. Wesley appears to have had the advantage of a liberal education, as far as Latin, Greek, and French, enter into such an education. She had a strong and

vigorous mind, and an undaunted courage. She feared no difficulty; and in search of truth, at once looked the most formidable objections full in the face; and never hesitated to give any enemy all the vantage ground he could gain, when she rose up to defend either the doctrines or precepts of the religion of the Bible.

"As a wife, she was affectionate and obedient, having a sacred respect for authority wherever lodged. As the mistress of a large family, her management was exquisite in all its parts; and its success beyond comparison or former example. As a Christian, she was modest, humble, and pious. She was a tender mother, a wise and invaluable friend. Several of her children were eminent; and HE, who excelled all the rest, owed under God, at least one half of his excellencies to the instruction of his mother. If it were not unusual to apply such an epithet to a woman, I would not hesitate to say she was an able divine!

"I have traced her life with much pleasure, and received from it much instruction; and when I have seen her repeatedly grappling with gigantic adversities, I have adored the grace of God that was in her, and have not been able to repress my tears. I have been acquainted with many pious females; I have read the lives of several others, and composed memoirs for a few; but such a woman, take her for all in all, I have not heard of, I have not read of, nor with her equal have I been acquainted. Such a one Solomon has described in the last chapter of his Proverbs; and to her I can apply the summed up character of his accomplished housewife: Many daughters have done virtuously, but SUSANNAH WESLEY has excelled them all."

Bunhill-fields burial-ground, London, is the place of her interment; and a new stone of late years been set up with the following inscription:—

Here lies the body of
MRS. SUSANNAH WESLEY,
Widow of the Rev. Samuel Wesley, M.A.,
(late rector of Epworth, in Lincolnshire,)
who died July 23, 1742,
aged 73 years.

She was the youngest daughter of the
Rev. Samuel Annesley, D.D., ejected by the Act
of Uniformity from the rectory of St. Giles's,
Cripplegate, August 24, 1662.
She was the mother of nineteen children;
of whem the most eminent were the
Rev. JOHN and CHARLES WESLEY;
the former of whom was under God the
Founder of the Societies of the People
called Methodists.

In sure and certain hope to rise,
And claim her mansion in the skies;
A Christian here her flesh laid down,
A cross exchanging for a crown.

IV. MRS. GOOD.

DIED FEBRUARY 17, 1766.

Mrs. Good, daughter of the Rev. H. Peyto—Dr. O. Gregory's character of her—Her early piety—Her marriage with the Rev. P. Good—Her covenant with God—Renewal of her covenant before and after marriage—Her children—Her death—Her son, John Mason Good, an eminent physician in London.

MRS. SARAH GOOD was the daughter of the Rev. Henry Peyto, pastor of the Independent church, at Great Coggeshall, in Essex, and the favourite niece of the Rev. John Mason, author of the celebrated "Treatise on Self-knowledge." Miss Peyto was educated with great care; and at an early period she became devoted to God, through faith in the gospel of our Lord Jesus Christ. At the age of twenty-four, in 1761, she was married to the Rev. Peter Good; and, after bearing him three children, died in child-birth, February 17, 1766, aged only twenty-nine years!

Dr. Olinthus Gregory, in his instructive "Memoirs of Dr. John Mason Good," the second son of this lady, remarks concerning Miss Peyto, that "she resided almost from her infancy with her uncle, Mr. Mason, and derived, both with regard to the cultivation of her understanding and of her heart, all the advantages which, under the blessing of God, so enviable a situation could supply. At the time of her marriage she

was noted for the elegance and solidity of her acquisitions, the soft and gentle fascinations of her manners, and for the most decided piety."

Illustrative of Miss Peyto's intelligent piety, and as an example for the use of others, her "Covenant with God," drawn up and signed when she was not quite *twenty* years of age, and ratified from time to time, is thus given by Dr. Gregory :—

"COVENANT WITH GOD.

"O most merciful God! For the sake of thy Son, I beseech Thee accept of me, thy poor creature, now prostrating myself at thy footstool. I have fallen from Thee by mine iniquity, and am, by nature, a child of wrath; out of thine infinite grace thou hast promised to me in Christ, if I will but turn to thee with all my heart. Therefore, upon the call of thy gospel, I am now come to submit myself to thy mercy. And because thou requirest, as the condition of my peace with thee, that I should put away my idols, and be at defiance with all thine enemies, which I acknowledge I have wickedly sided with against thee. I here, from the bottom of my heart, renounce them all, firmly covenanting with thee, not to allow myself in any known sin, but conscientiously to use all the means that I know thou hast prescribed, for the utter destruction of all my corruptions. And whereas I have, formerly, inordinately and idolatrously let out my affections upon the world, I do here resign my heart to thee that madest it, humbly protesting before thy glorious Majesty, that it is the firm resolution of my heart, and that I do unfeignedly desire grace from thee, that when thou shalt call me hereunto, I may practise this my resolution, through thy assistance, to forsake all that is dear to me in this world, rather than to turn from thee into the ways of sin; and that I will watch against all its temptations, whether of prosperity or adversity, lest they should withdraw my heart from thee; beseeching thee also to help me against the temptations of Satan, to whose wicked suggestions I resolve, by thy grace, never to yield myself a servant. And because my own righteousness is

as nothing, I renounce all confidence therein, and acknowledge that I am of myself an hopeless, helpless, undone creature, without righteousness or strength; and forasmuch as thou hast, of thy boundless mercy, offered most graciously to be again my God, through Christ, if I would accept of thee, I call heaven and earth to record this day, that I do here solemnly avouch thee for the Lord my God; and with all possible sincerity and veneration, bowing the neck of my soul to thy most sacred Majesty, I do here take thee, LORD JEHOVAH, Father, Son, and Holy Ghost, for my portion and chief good; and give up myself, body and soul, to be thy servant, promising and vowing to serve thee in holiness and righteousness all the days of my life. And since thou hast appointed the Lord Jesus Christ as the only means of my coming unto thee, I do here, with my whole heart accept of him, as the only new and living way, by which sinners may have access to thee, and do hereby solemnly join myself in covenant to him.

"O blessed Jesus, I come to thee hungry, poor, wretched, and miserable, and blind, and naked; a guilty, condemned malefactor, and do here, with all my power, accept thee for my head, and embrace thee in all thy offices. I renounce my own worthiness, and do here avow thee to be the Lord my righteousness; I renounce my own wisdom, and do here take thee for mine only guide; I renounce mine own will, and take thy will for my law; and since thou hast told me I must suffer if I will reign, I do here covenant with thee, to take my lot as it falls with thee; and, by thy grace assisting, to run all hazards with thee; verily purposing, that neither life nor death shall part between thee and me. And because thou hast been pleased to give me thy holy laws as the rule of my life, and the way in which I should walk to thy kingdom, I do here willingly set my shoulder to thy burden, and subscribing to all thy laws, as holy, just, and good, I solemnly take them as the rule of my life, of my words, thoughts, and actions; promising that though my flesh contradict and rebel, yet I will endeavour to order and govern my

whole life according to thy directions; and will not allow myself in the neglect of anything that I know to be my duty. Only, because through the frailty of my flesh, I am subject to many failings, I am resolved humbly to protest, that unhallowed miscarriages, contrary to the settled bent and resolution of my heart, shall not make void this covenant, for so thou hast said.

"Now, Almighty God, Searcher of hearts, thou knowest that I make this covenant with thee this day without any known guile or reservation, beseeching thee, that if thou espiest any flaw or falsehood therein, thou wouldest discover it to me, and help me to do it aright. And now, glory to thee, O God the Father, whom I shall be bold from this day forward to call upon as my God and Father, that ever thou shouldest find out such a way for the recovery of lost sinners. Glory be to thee, O God the Son, who loved me and washed me from my sins in thine own blood, and art now become my Saviour and Redeemer; Glory be to thee, O God the Holy Ghost, who by thine almighty power, hast turned my heart from sin to God! O dreadful Jehovah, the Lord God Omnipotent, Father, Son, and Holy Ghost! Thou art now become my covenant Friend, and I, through thine infinite grace, am become thy covenant servant: Amen, so be it: and the covenant which I have made on earth, let it be ratified in heaven.—SARAH PEYTO, February 11, 1757."

"I do this day renew my covenant to be the Lord's, and do take him for my only portion.—SARAH PEYTO, April 14, 1759."

"I do again solemnly renew my covenant to be the Lord's; begging that, by his grace, I may continue faithful unto the end.—SARAH GOOD, February 6, 1762."

Mrs. Good was spared to promote the happiness of her beloved husband, illustrating the sacred principles of her subscribed covenant with God, little more than four years. During that period she bore him three

sons: William, born October 19, 1762; John Mason, born May 25, 1764; and Peter, born February 13, 1766; but on the 17th of that month, only four days after the birth of the youngest child, this amiable lady terminated her mortal course, and entered into the joy of her Lord!

John Mason Good, her second son, was brought up as a surgeon, and practised with great success both in the country and in London; but for many years he was a physician of high reputation, and equally distinguished by his literary labours, and honoured as a sincere Christian.

V. MRS. DODDRIDGE.

DIED APRIL 7, 1770.

Mrs. Doddridge, a native of Worcester—Dr. Doddridge's letter to her aunt—His candid statement of his circumstances—As pastor and tutor, at Northampton—His proposition of marriage—Miss Maris's friends concur in advising her to accept him—They are married, in 1730—Mrs. Doddridge's letter, after twelve years, to her husband in Essex—Dr. Doddridge's reply—Mrs. Doddridge's ill health—She visits Bath—Dr. Doddridge's letter to her—He takes cold in preaching, at St. Albans—Friends advise him to visit Portugal—His joyful state of mind—Mrs. Doddridge accompanies him to Lisbon, where he dies, in November, 1751—Mrs. Doddridge's beautiful letter to her children—Dr. Doddridge's testimony to her maternal care—Mrs. Doddridge spends her last years with her daughter, at Tewkesbury.

Mrs. Doddridge, the excellent wife of Dr. Doddridge, the celebrated "Expositor of the New Testament," was a native of the city of Worcester. Her maiden name was Mercy Maris; and in seeking to possess what he regarded, and as he truly found, a treasure in this amiable lady, that eminent servant of Christ wrote the following candid and beautiful letter to her Aunt:—

"Northampton, Aug. 6, 1730.—Honoured Madam, I discovered so many charms in the person and conversation of the agreeable lady I saw at your honse last week, and whom I was so happy as to meet there more than once before, that had I followed the impulse of a

rising passion, I should immediately have offered her my services, and urged my suit with an importunity as earnest as the circumstances would permit.

"I am, however, aware it is highly reasonable that her friends should be consulted, in the first place; and that it is my own interest to address them, before repeated interviews have put me entirely in the power of that lovely creature, and rendered me incapable of those prudential considerations, which I owe to her happiness as well as to my own.

"I should have been glad to have met you at Worcester on this occasion; but I have been absent from home many weeks, and am just re-commencing with my pupils, after a long vacation—so that I must deny myself that pleasure; and hope I shall not be blamed for a close attendance to those engagements which Providence has made my duty. I shall, however, allow myself to write with the utmost freedom, and depend upon your generosity, good madam, that you will communicate the letter to those only whom it may concern.

"I am sensible that there is nothing in my circumstances which would invite strangers to such an alliance as I have now in my wishes; for I can hardly presume to say, that I have it in my hopes; yet, as there is such a thing as generosity in the world, I cannot but hope, that it may have some weight in the breast of those friends who are to be consulted upon this occasion. And I am willing to write at large, however my suit may succeed, that I may at least satisfy my own conscience, in having done my best; so that, if so delightful a companion for life must after all be lost, I may not be forced to upbraid myself, and charge the loss on my own negligence.

"If this bright jewel is to be bought,—I must frankly confess, that however I may admire it, I am not qualified to make the purchase; for, like too many of my brethren, I have no estate, and began in the world with very little more than I carry about with me. You know, madam, that though under no necessity of doing it, yet I chose to spend the first years of my life with a

little congregation in the country, where my income was but just enough to maintain me, and to furnish me with a few books. I am now, indeed, settled much to my satisfaction, with a large and flourishing congregation, though few of them make any great figure in the world. Their stated subscription is above seventy pounds a year, and the perquisites will, so far as I can guess by what I have already received, make it above eighty. I have about thirty pounds a year coming in by my pupils. My friends in London sometimes continue to remember me; and, upon the whole, I apprehend I have about a hundred and twenty pounds a year to maintain myself and that part of the family which is peculiarly my own, the boarders being excluded. I was obliged to lay out a considerable sum of money in furnishing my house, and fitting it up for the convenience of the eight students under my care, having made a closet for each of them. To defray this expense, though my goods were prudently bought, and the people presented me with furniture to the value of at least fifty pounds, I was forced to borrow a hundred pounds, for eighty pounds of which I pay interest. Since my settlement here, which was but last Christmas, I have been on the advance, rather than the decline. And though I have been under the necessity of buying goods and books very frequently since I began housekeeping, yet I have something prepared for the payment of a part of my debts, and am persuaded, that if I were immediately to die, I should leave behind me, in money, goods, books, plate, &c., the value of at least a hundred pounds more than I owe.

"You may perhaps remember, madam, that I said something to you about a chance I had of a little estate, but it is a very uncertain one. This property produces about fifty-six pounds a year; a part of it is in land at Hounslow, and part of it is a ground-rent in London, which will in time, but I fear not in our time, rise to something considerable. It is now in the possession of an old aunt, and after her decease will descend to a cousin of my own name; and if he die without children,

the whole of it is entailed upon me and my heirs. He may indeed cut off the entail if he pleases, but not till it comes into his possession; and then, if he attempts any alteration in the present settlement, he is obliged by bond, to pay me immediately a hundred and fifty pounds. I think I am in more danger from his marrying, though he be now a batchelor of forty-five, and has often declared that he does not intend it. My most probable hope is, that according to his repeated promise, if I can advance a hundred pounds for the payment of his debts, and of a fine which he must pay on taking up the land, and for which, without me, he can give no security, he will settle the estate on me and my heirs, after the term of his own natural life. But I dare not answer for it, that he will do it, and would by no means have it taken for granted in judging of this affair.

"You have here, madam, a plain account of my circumstances, in which I have concealed nothing that I apprehend disadvantageous to my pretensions. I had indeed much rather lose the dearest blessing of my life, by frankness and integrity, than gain it by artifice and deceit. If, after this, it be thought worth while to make any inquiry into my character, you, madam, are not a stranger to it, and it may be learned more fully from many others. Dr. Wright and Dr. Watts in London, Mr. Some of Harborough, Mr. Saunders of Kettering, and Mr. Norris of Welford, are all very well acquainted with me, and have been so for several years. But I must add, they are all persons of so much candour, and have honoured me with so intimate and so endearing a friendship, that allowance must be made for what they say of me, or erring rather on the favourable hand.

"I know there is an apparent indecency in saying so much of one's self; yet, madam, I will venture to add what others perhaps may not think it material to mention, and that is, that there is a natural tenderness and indulgence in my temper, which, as it may make a woman of sense and gratitude as happy as other circumstances

will allow, so on the other hand, it is capable of being abused by a woman of caprice and ill nature to an extent which would make us both ridiculous and miserable. I am thoroughly satisfied of the sweetness and generosity of Miss Maris's temper, and heartily wish I were but half as sure of gaining her as I might be of being happy with her.

"Money appears to me so inconsiderable a thing when compared with what I admire in her, that I can hardly bring myself to ask what she has, when I am thinking of what she is. Had I an estate of my own that would secure her, in case of widowhood, I should, if I know myself, be proud of an opportunity of expressing a disinterested passion, by taking her without any fortune at all; but as that is not the case, I would beg the favour of such information as may be necessary, to enable me to judge how far it may be consistent with my tender care for her happiness in future life to offer myself to her attention under the character of a lover, if I may have permission to do it at all.

"I have nothing further to add, but that, as it is my desire to be devoted to the service of my God, so I humbly refer this dear affair to the determination of his wise and gracious Providence. Agreeable and lovely as she is in all other respects, I hope I should never have thought of her as a wife, if I had not found reason to believe that she was truly religious. And as the hope of our being companions and helpmates in the way to heaven, would add the greatest relish to my union with her, so the prospect of meeting her at the end of our pilgrimage, and spending an eternity with her, in a nobler state of existence, would, I trust, be one means of composing my mind, if God should deny me so desirable a blessing. In the meantime, madam, I promise myself the kindest offices from your friendship, which are consistent with your regard to her; and hope, that if her relatives do not think fit to accept of this proposal, they will at least forgive it.—I am, madam, your most faithful and most obliged humble servant,

"P. DODDRIDGE."

Miss Maris's friends admired the manifest integrity of the writer, and were charmed with his delightful communication; so that all parties being satisfied, this lovely lady became the wife of that devoted minister of Christ. They were married in December, 1730; and through a period of twenty years, while she found her husband all that she could expect in a Christian, he found her a "prudent, religious, and faithful companion." Her amiable character, and the conjugal happiness which they enjoyed, will appear most strikingly by the following letter from her about twelve years after their marriage:—

"Northampton, August 4, 1742;—Dearest and best of men, did I know tender epithets, I should certainly use them; but even Mrs. Evans herself cannot help me to one; for though she says you are an angel, even that does not suit me so well whilst I myself am quite a mortal.

"She has formed a very dangerous conspiracy against me upon your return; fatal, indeed, to my repose, should it succeed: but I make myself perfectly easy about it, and believe, how great soever your friendship for Mr. Evans may be, you would not choose to change wives with him: at least not at present. But, indeed, your last three delightful letters have made me quite a bankrupt in every thing but love; that, however, is a stock on which you may largely and freely draw, and give me leave to tell you, you shall not, nor cannot, exhaust it, for though I most readily yield you the superiority in every thing else, here I must, and will, contend with you, at least for an equality; and could you see my heart, you would there behold it written in characters, which neither time nor age can erase: but, alas! so great at present, is our unhappy distance, that, as Mr. Pope observes upon a like occasion, were even the scheme of having a crystal placed in the breast to take place, it could be of no service to us, and, therefore, we must, in this instance, as well as in many others, content ourselves with believing what we can perceive.

"You kindly reprove me for not congratulating you,

as I ought to have done, upon your birthday; but, be assured, my dear, it is as impossible for me not to breathe, as not to think of you, and not to wish you many happy—very happy years; though that claims no merit, as it will, I fear, be all found to centre in self-love. You tell me this is the last letter you can receive from me, and this would, indeed, give me great joy were it soon to be succeeded by your presence; but, alas! Friday seven-night is an age to a love and impatience like mine. I am in some pain to hear you intend to return by Bedford, lest that should detain you; but think and believe, if I may judge of you by my own heart, that it will not. I heartily thank you for all your care and goodness to poor Sammy; to have it in your power to save one more of my family from ruin will, I know, my dearest, give your generous heart great pleasure.

"I can add no more; and, as all I can say does but faintly express the unutterable affection and tenderness my heart feels for you, read it by your own. I hope that kind Providence, to which I am so much indebted, will still continue to preserve you, and give you a safe and pleasant journey, and that nothing will happen to retard you, a day or an hour longer than you intend from the impatient welcome of your then too happy,

"M. Doddridge."

"P. S.—I hope you will not be late, as I shall watch every hour, with the utmost anxiety, till I see you. The dear children are well, and much rejoice to hear of dear papa's coming home; they have made their bargain with me already, that they may sit up to see you. And now I will try, once more, to have done. May every thing that is happy and pleasant await you, in every further step of your journey; and, be assured, my ardent prayers will not only attend you for your safe return out of the Hundreds of Essex, but in every other circumstance."

Dr. Doddridge replied to this most affectionate and tender letter of his beloved wife, as follows:—

"London, August 9, 1742.—My dearest: once more,

my dearest love, accept my thanks, my wishes, and my heart, for they are all most affectionately yours. I continue, considering my labour, surprisingly well. Yesterday I preached for Mr. Godwin, to a vastly-crowded auditory, two very plain and serious sermons, which seemed to be heard with great regard and attention. If God be pleased to make my poor endeavours of service useful in proportion to the degree in which they seem to be acceptable, during this nine weeks' absence from you, the crown of all my earthly joys and hopes will be amply complete. But, if it be His blessed will, may I never more know what it is to be another nine weeks together separated from you; for, indeed, when I am not engaged in some public service, I seem to be but a poor fragment of myself. If I calculate aright, and can reach you by eight o'clock on Friday, it is but about one hundred and eight hours to our meeting, and nearly sixty of them will be past before this has the honour of kissing that dear hand, which has written me so many charming letters. In the meantime, my dearest, I must bid you, what appears to me, a long farewell.

"I will not add anything else, lest the letter should be delayed, and you made uneasy; for, next to offending God, there is nothing I fear so much as grieving my dear charmer; and, next to pleasing Him, nothing I desire so much as pleasing you. I hope it will be the delightful business of all the remainder of my life, and I think there is no view in which death would appear so painful to me as that it might distress you. May the blessings of Providence and grace meet and rest upon you. I am, my dearest, your unutterably affectionate,

"P. DODDRIDGE."

"P. S.—I shall rejoice to see my dear children. Tell them I remember them, and love them dearly; and assure all my dear Northampton friends, that it is the greatest object of my ambition to be their humble servant, as long as I live. They know for whose sake, and in whose work I would be so. I come loaded with numberless services; but, if love were any weight and

burden to a horse, I have so much of it on my heart, that it would be necessary I should ride home upon an elephant."

Mrs. Doddridge was but of a delicate constitution; and her infirmities so increased after the Doctor's return from Essex, that in her dangerous state of health, it was deemed advisable for her to try the waters of Bath. Her character, and that of her affectionate husband, will be further illustrated by the following extracts of a letter from him :—

"Northampton, Oct. 13, 1742.—Wednesday night. My dearest, I cannot express the concern with which I hear, by good Mr. Orton, that you are worse ;—that you are obliged to leave off the Bath waters, to consult Dr. Oliver, &c. It would really wound me to the heart, if my expectations should be disappointed, and you were to come back worse than you went.

"I dare not say, nor even think of the consequences; our meeting would be so distressful, that so far as personal satisfaction was concerned, I should be glad to hide myself in the grave from the bitterness and agony of such an interview. Indeed, my dear, I love you too well: and, though I sometimes admire myself wonderfully for being able to sleep and study and go cheerfully through my business, though you be not here; yet, when such a shocking idea as this arises, I find my heart a great hypocrite, and that much of its tranquillity was owing to the secret hope that you were all this while growing better, and that it was indeed little more than the generosity of the miser, who can part with his money for a while, and be pretty easy though it is out of sight, when he expects to receive it quickly with large interest. I am afraid that if there were any rich medicine, that could secure me from all danger and possibility of being a widower, I should be willing to sell my books and even my children, (poor dear puppets, they little think what I am writing,) to purchase it.

* * * * *

"And now it is Thursday morning, and all I have to tell you is, that after five hours in bed, of which I

believe I slept between three and four, I rose pretty well, but have been greatly occupied in the cares of this world and the deceitfulness of riches. I think you must, in a course of nature, want some more money.—But the much greater concern about you, I also brought upon myself by my dirty journeys to Coventry, in the year 1730;* and yet, I would trudge on foot to Bath, with all my heart, to bring you back half so well. Dear creature, your ever affectionate and too solicitous,

"P. DODDRIDGE."

Dr. Doddridge's mortal frame, never very robust, was greatly shaken by a cold caught in his journey to St. Albans, in December, 1750, to preach a funeral sermon for his friend and father, Dr. Samuel Clark. Medical skill availed but little; and, after months of the most careful endeavour to arrest the progress of disease, the only hope appeared in his spending the winter in a warmer climate. "My physicians and other friends," the Doctor writes, while trying the waters at Bristol, "advise me to go to Lisbon. My wife will attend me with heroic resolution." His religious experience at that period, happily corresponded with his profession as a minister of Christ. "My soul," says he, "is vigorous and healthy, notwithstanding the hastening to decay of this frail and tottering body. I am not suffered once to lose my hope; my confidence is, not that I have lived such and such a life, or served God in this or the other matter. I know of no prayer I ever offered, no service I ever performed, but there has been such a mixture of what was wrong in it, that instead of recommending me to the favour of God, I needed his pardon, through Christ, for the same. I have no hope in what I have done.—Yet I am full of confidence: and this is my confidence, there is *a hope set before me;* I have fled, I still *fly for refuge* to that hope. In Him I trust; in Him I have *strong consolation;* and shall assuredly be *accepted in this Beloved* of my soul. The *spirit of adoption* is given me, enabling me to cry, *Abba, Father.* I

* At the time of his marriage;—travelling being difficult, as the roads were bad.

have no doubt of my being a child of God; and that life and death, and all my present exercises, are directed in mercy by my heavenly Father."

Mrs. Doddridge accompanied her husband on his critical voyage to Lisbon; where they landed, October 13, 1751; and, although all possible attention was paid to him by his medical and other friends, as well as by the beloved partner of his life, on the 26th of that month he breathed out his spirit into the hands of his Divine Redeemer. Dr. Doddridge's remains were interred with peculiar marks of honour, on account of his eminent character, which was known to many, in the burying-ground belonging to the British Factory, at Lisbon.

Mrs. Doddridge was supported in an extraordinary manner through this series of trials, especially while a stranger, almost alone in a strange land. But her pious resignation to the Divine will, and her character as a wife and mother, will be most appropriately illustrated by the following most truly admirable letter to her children, written from Portugal, a few days after the decease of the doctor:—

"Lisbon, Nov. 11, N.S. 1751. My dear children,—How shall I address you under this awful and melancholy providence! I should fain say something to comfort you; and I hope God will enable me to say something that may alleviate your deep distress. I went out in a firm dependence, that if infinite wisdom was pleased to call me out to duties and trials as yet unknown, He would grant me those superior aids of strength that would support and keep me from fainting under them; persuaded that there was no distress or sorrow into which He could lead me, under which his gracious all-sufficient arm could not support me. He has not disappointed me, nor suffered the heart and eyes directed to him to fail. 'God all-sufficient, and my only hope,' is my motto: let it be yours. Such, indeed, have I found him; and such I verily believe you will find him, too, in this time of deep distress.

"Oh, my dear children, help me to praise him!

Such supports, such consolations, such comforts, has he granted to the meanest of his creatures, that my mind, at times, is held in perfect astonishment, and is ready to burst into songs of praise, under its most exquisite distress.

"As to outward comforts, God has withheld no good things from me; but has given me all the assistance, and all the supports, that the tenderest friendship was capable of affording me, and which I think my dear Northampton friends could not have exceeded. Their prayers are not lost. I doubt not but I am reaping the benefit of them, and hope that you will do the same.

"I am returned to good Mr. King's. Be good to poor Mrs. King. It is a debt of gratitude I owe for the great obligations I am under to that worthy family here. Such a solicitude of friendship was surely hardly ever known as I meet with here. I have the offers of friendship more than I can employ; and it gives a real concern to many here that they cannot find out a way to serve me. These are great honours conferred on the dear deceased, and great comforts to me. It is impossible to say how much these mercies are endeared to me, as coming in such an immediate manner from the Divine hand. To his name be the praise and glory of all!

"And now, my dear children, what shall I say to you? Our's is no common loss. I mourn the best of husbands and of friends, removed from this world of sin and sorrow to the regions of immortal bliss and light. What a glory! What a mercy is it that I am enabled with my thoughts to pursue him there! You have lost the dearest and the best of parents, the guide of your youth! and whose pleasure it would have been to have introduced you into life with great advantages. Our loss is great indeed! But I really think the loss the public has sustained is still greater. But God can never want instruments to carry on his work. Yet, let us be thankful that God ever gave us such a friend; that he has continued him so long with us. Perhaps, if we had been to have judged, we should have thought that we nor the world could never less

have spared him than at the present time. But I see the hand of Heaven, the appointment of his wise providence, in every step of this awful dispensation. It is his hand that has put the bitter cup into ours. And what does he now expect from us, but a meek, humble, entire submission to his will? We know this is our duty. Let us pray for those aids of his Spirit, which only can enable us to attain it. 'A father of the fatherless is God in his holy habitation.' As such may your eyes be directed to him! He will support you. He will comfort you. And that he may, is not only my daily but hourly prayer.

"We have never deserved so great a good as that we have lost. And let us remember, that the best respect we can pay to his memory, is to endeavour as far as we can to follow his example, to cultivate those amiable qualities that rendered him so justly dear to us and so greatly esteemed by the world. Particularly I would recommend this to my dear P—. May I have the joy to see him acting the part worthy the relation to so amiable and excellent a parent, whose memory I hope will ever be valuable and sacred to him, and to us all! Under God, may he be a comfort to me, and a support to the family! Much depends on him. His loss, I think, peculiarly great. But I know an all-sufficient God can overrule it as the means of the greatest possible good to him.

"It is impossible for me to tell you how tenderly my heart feels for you all! How much I long to be with you, to comfort you and assist you. Indeed, you are the only inducements I now have left to wish for life, that I may do what little is in my power to form and guide your tender years. For this purpose I take all possible care of my health. I eat, sleep, and converse at times, with a tolerable degree of cheerfulness. You, my dears, as the best return you can make me, will do the same, that I may not have sorrow upon sorrow. The many kind friends you have around you, I am sure, will not be wanting in giving you all the assistance and comfort that is in their power. My kindest salutations attend them all.

"I hope to leave this place in about fourteen or twenty days. But the soonest I can reach Northampton will not be in less than six weeks or two months' time. May God be with you, and give us, though a mournful, yet a comfortable, meeting! For your sakes I trust my life will be spared. And, I bless God, my mind is under no painful anxiety as to the difficulties and dangers of the voyage. The winds and the waves are in his hands, to whom I resign myself, and all that is dearest to me. I know I shall have your prayers, and those of my dearest friends with you.

"Farewell, my dearest children! I am your afflicted, but most sincere friend, and ever-affectionate mother,

"M. DODDRIDGE."

Dr. Doddridge had nine children; four of whom survived him: and speaking of his devoted wife, in an "unpublished letter," dated in 1749, referred to by his latest biographer, and "great grandson, John Doddridge Humphreys, Esq.," he says:—

"She has done her part with great and successful care in the wise and pious education of our four surviving children, of whom three are daughters, between the ages of seventeen and twelve. Our only son, who bears my name, is about fourteen, and has made very uncommon attainments in Latin, Greek, French, and Italian, under the instruction of his worthy master, the Rev. Mr. Aikin, of Kibworth, once my pupil, and after that my assistant."

Miss Doddridge, having been married to John Humphreys, Esq., an attorney of Tewkesbury, Mrs. Doddridge was induced to remove to that town with her other two daughters, for the sake of uniting the family as much as circumstances would allow. There, for some years, she enjoyed the felicity of witnessing the domestic happiness of her family, and the advancement of her grandchildren in the paths of piety and learning. As her health permitted, Mrs. Doddridge continued to correspond with many of the valuable friends of her former life; and when growing infirmities obliged her to resign this pleasing employment to her daughters,

she was still actively alive to the duties of piety and charity, and continued to keep a diary for the better regulation of her time. After witnessing various changes in the circumstances of her children, Mrs. Doddridge experienced "much bodily suffering, supported with cheerfulness of temper, and accompanied with holy serenity of spirit and confidence in God, which rendered her death a welcome transition to herself—and to her children, a sorrow sanctified by the consolations of religion. Her decease occurred April 7, 1790, at the age of eighty-two years!"

VI. MRS. FLETCHER.

DIED, DECEMBER 9, 1814.

Mrs. Fletcher, wife of Rev. J. Fletcher—Daughter of Mr. Bosanquet, merchant of London—Her mother and grand-parents—Early convictions of sin—She profits by a Methodist servant—Mrs. Lefevre's piety—Rev W. Romaine visits her—He condemns the play-house—Miss Bosanquet refuses to attend the theatre—She reasons on it with her father—See visits the "Royal George"—A dance on board prevented by the Prince of Wales—She objects to visiting Scarborough, and is left in London—Her imprudent attendance at meetings—Her religious friends—Her illness on the return of her parents—She visits Bristol for her health—Mrs. Bosanquet proposes her removal from the family—Her father requires her not to mention religion to her brothers—She declines—Takes lodgings—Removes from home—Her reflections—Her parents culpable—She joins the Methodist society—Its revival under Mr. Wesley—She takes a house at Laytonstone—Decease of her parents—She removes near Leeds—Purchases a farm, and becomes maltster—She is embarrassed—She wishes for a union with Rev. Mr. Fletcher—He writes, proposing to marry her—He visits her at Cross Hall—She sells her farm—Settles her affairs—Is married—Her reflections on the providence—Mr. Fletcher dies after four years—Her reflections—She is allowed to recommend a curate—She resides at Madeley—Her preachings—She survives her husband nearly thirty years—Review of the character of Mrs. Fletcher.

MRS. MARY FLETCHER, wife of the Rev. John Fletcher, vicar of Madeley, and well-known as one of the most attached friends of the Rev. John and Charles Wesley, was a woman of uncommon talents; and "her irregular zeal," in seeking the salvation of men, has

elevated her name to extraordinary celebrity, especially among the Methodists.

Mrs. Fletcher was born September 12, 1739, at Laytonstone, in Essex, near London. Her father, Mr. Bosanquet, was a merchant of large property; and though accustomed to pursue the fashionable amusements common among his class, he paid some regard to the forms of religion. Her mother appears to have been less inclined to spiritual things than her father; but she was the daughter of excellent parents, of whom Mrs. Fletcher speaks in terms of grateful admiration, as her "ever honoured grandfather and grandmother." She says, "He was one of the excellent of the earth; his life, in many respects, was remarkable and singular. In his last illness he delighted much in these words, 'My sheep hear my voice; I know them, and they follow me,' &c. He was aged seventy-nine, and had lived with my grandmother forty-five years in a union not usually to be met with. My grandmother was a woman of uncommonly sweet temper; and having acquired a good deal of skill in physic, she so helped the poor, that they looked on her as a mother, a nurse, and a counsellor. She always had a high veneration for the word of God." Mrs. Fletcher had lived much with these worthy people, who died within a few months of each other, in the year 1755.

"When I was five years old," says Mrs. Fletcher, "I began to have much concern about my eternal welfare. On Sabbath evenings, my dear father used to instruct us in the Church Catechism. At these seasons I can remember asking many questions. My sister, who was nearly five years older than I, was also under a concern for her soul; she wished to know, and do, the will of God.

"About this time there came to live with my father, a servant-maid who had heard of, and felt some little of the power of inward religion. It was among the people called Methodists she had received her instructions. Seeing the uneasiness my sister was under, she took some opportunities of conversing with her. I was at

this season with my grandmother. On my return home, my sister repeated the substance of these conversations to me. My reflections were suited to a child not seven years old: I thought if I became a Methodist I should be sure of salvation, and determined, if ever I could get to that people, whatever it cost, I would be one of them. But, after a few conversations, and hearing my sister read some little books, which this servant had given to her, I found out, it was not the being joined to any people that would save me, but I must be converted, and have faith in Christ; that I was to be saved by believing, and that believing would make me holy, and give me power to love and serve God.

"When I was about thirteen, the things of God began to return with more power on my mind. One day my sister visiting Mrs. Lefevre, found her truly awakened, and in earnest to save her soul. She told me this news with great delight; for as our parents had no suspicion of her being a Methodist, we saw the Lord had opened us a door into that Christian liberty we so much longed after. At her house we got opportunities of conversation with religious persons, which a good deal strengthened our hands; though we often said to each other, 'These Methodists do not quite answer our expectations. But we must not form our judgment by the rich, let us wait till we get acquainted with some of the poor among them; perhaps, they will be right Methodists, and more like the first Christians.'"

Mrs. Lefevre's conversation appears to have been beneficial to Miss Bosanquet and her sister; and they frequently visited her after the death of their grandmother; but she also died in triumph through faith in Christ, in the following year, 1756.

"From this time," says Mrs. Fletcher, "we began to get rather more liberty; and one day, as my sister was on a visit at Mrs. Lefevre's, Mr. Romaine came in and began to speak of the sinfulness of attending the playhouse. She listened with great earnestness to all he said; which, repeating to me on her return, it was 'as a nail in a sure place,' and I began to cry for power to stand to the light which I then received.

"A few months after this my sister married, by which I was left alone. I now saw the time was come, when I must 'confess Christ before men,' if I would wish him to confess me 'before his Father and the holy angels.' I consulted some of my serious friends about the playhouse, but they said, 'Were you older, we should know what to advise, but as you are but sixteen, if your parents insist on your going, we do not see how you can avoid it.' This answer did not fully satisfy me; and I was much distressed both ways. I saw the duty I owed to an absolute command from my parents in a very strong light; and, on the other hand, I remembered that my obedience to them was to be *in the Lord.* I sought direction in prayer, and endeavoured to examine the question on both sides; but the more I searched, the clearer it appeared to me I must not comply. I considered the playhouse had a tendency to weaken every Christian temper, and to strengthen all that was contrary; to represent vice under the false colour of virtue, and to lead in every respect into the spirit of the world, of which the apostle declares, 'the friendship of the world is enmity with God.' When the time came, and my obedient compliance was required, I begged to be left at home. On a refusal, I laid open my whole heart to my father; apprising him I would not willingly be disobedient in anything, unless where conscience made it appear to be my duty. We conversed on the subject with great freedom: for my dear father was a man of deep reason, calmness, and condescension. He replied, 'Child, your arguments prove too much; and, therefore, are not conclusive. If what you say be true, then all places of diversion, all dress and company, nay, all agreeable liveliness, and the whole spirit of the world, is sinful.' I embraced the opportunity and said, 'Sir, *I* see it as such, and, therefore, am determined no more to be conformed to its customs or maxims.' This was a season of great trial, but the Lord stood by me: glory be to his holy name!"

'When I was about seventeen years of age, my father

and two brothers, younger than I, were going, with some other company, to see the Royal George, which was sixteen miles from the shore where we set out: my father desired me to accompany them. I knew not what to do, but at length believed I ought to obey. Indeed I thought I should have no further cross than the going to the ship, and returning in the afternoon. But we had not been long in the vessel, before some of the company began to ridicule my overmuch religion. When we drew near the Royal George, the men said, we must not attempt to go round her, for she was deep, and very dangerous; but the gentlemen insisted they should row round the ship. While this was doing, we were in great danger, and the ladies, exceedingly alarmed, began to cry out. Some of them said, 'Miss Bosanquet, why are you so calm?' I told them I saw the danger, but our business was to trust in God: I was quite ready either to sink or to be saved. My confidence in the Lord kept me secure in his providence. I had now an opportunity to speak, and they were ready to hear. When we got into the ship, it seemed like a town, such a vast variety of places like shops, were all around. We were met by Captain Burnet, who led us into a grand room; the place designed for us was pointed out by a lady that attended us. Captain Burnet proposed a dance, and after that a cold collation. Now I felt indeed. Several of the company fell upon me, with, 'Now Miss Bosanquet, what will you do now? You must dance; you cannot run away.' Knowing my help must come from above, I lifted up my heart to the Lord, and cried to him for help. Presently a messenger in haste called for Captain Burnet. He ran down, but soon returned with great disappointment in his countenance, saying, 'Oh what shall we do! The Prince of Wales and Admiral Anson are coming on board.' Never was anything more welcome to me than this hurry of preparing for the Prince. My heart praised the Lord for this timely interposition. The cannon put aside the dance, and we at length talked of returning. We were let down into our little vessel, and I was truly thankful

to be on the way home. But another trial soon occurred. Some of the company proposed going to Vauxhall; this I refused. Then said they, 'You must stay in the vessel with the men.' I knew not what to do. As we drew near the part where our coaches were waiting for us, a strange disagreement took place between two of the gentlemen; one of them, my brother, rose up and bid the man draw near to the steps; he got out, and I followed him. The rest went on to Vauxhall. I was truly thankful when we got into the coach. This was the last attempt of this kind."

Mr. and Mrs. Bosanquet spent the season of 1757, at Scarborough; and they would have taken Miss Mary, if she, as her mother proposed, "would do as they did, and not bring reproach upon them in a strange place. This seemed a reasonable request," says Mrs. Fletcher, "but I could not comply: for the spirit of the world was as contrary to that of Christ in Scarborough as in London. I requested to be left with my sister; but it was appointed for me to spend most of my time at my uncle's in London. They were exceedingly kind, and let me have much liberty.—One of my acquaintance, being imprudent, pressed me never to be absent from any meeting or preaching. By this means," she says, "I am sensible I went too far. I am pained when I think how little of Christian prudence appeared in my conduct.

"During this season, I cultivated an acquaintance for which I trust I shall ever praise the Lord. It was with Mrs. Sarah Ryan, who, with a pious woman named Mary Clark, lived in a little house in Christopher-alley, Moorfields. They both possessed the spirit of the primitive church in an eminent degree. A few of the most lively souls in the London society were frequently gathered there. The more I saw of that family, the more I was convinced Christ had yet a pure church below; and often while in their company, I thought myself with the hundred and twenty that waited to be baptized by the Holy Spirit. It was at Mrs. Ryan's house that Mrs. Crosby boarded; and whenever I was from home, this was the place of my residence, and truly I found it to be a little Bethel."

Miss Bosanquet, expecting the return of her parents from Yorkshire, "went home, to receive them. While in London I had used more exercise than my constitution would bear. My mother was much surprised when she saw me appear so ill, and laid it all to my religion. A fever came on rapidly, and I was ordered to go to bed. My dear parents were not aware of the nature of my illness, which was, as the apothecary afterwards told them, a strong nervous fever. They thought it all arose from some trouble of mind I would not own, and told me one day, if I did not rouse myself out of that low state, my head should be blistered, and I should be shut up in a dark room. My father being present, I said, 'Will you put me in a mad-house, papa?' he said, 'No, but you must be shut up at home, if you do not strive against this lowness.'—My illness was long, and attended with many trials. Before my recovery, Mrs. Ryan was removed from London to Bristol, to be housekeeper at the room there; and much did I pray the Lord that we should be brought together again.

"I was now about nineteen years of age, and soon after, my parents having an intention to go to Bath for a season, proposed that I should spend that time at Bristol, as I was now thought to be consumptive. I gladly embraced the offer as a merciful providence. I accordingly went to Bristol, where I remained seven weeks. I spent much of my time with Mrs. Ryan and Mrs. Clark, and I trust in some degree partook of their spirit. After my return home I clearly discovered that I still conformed too much in my appearance to the spirit and fashion of the world. I ventured to open my mind to my father concerning dress, as I had done before with regard to public places. He heard me with great patience, and as I loved him tenderly, it came very near me to oppose him. I feared on the one hand disobedience to my parents; and on the other disobedience to God.

"My dear mother had sometimes expressed a belief, that it would be better for the family if I were removed from it, lest my brothers, who were younger than I,

should be infected by my sentiments and example. Yet she did not see it clear to bid me go; but rather wished me to depart of my own accord. The furnace now became too hot; but I did not dare to come out without the Lord!

"One day, my father said to me, 'There is a particular promise which I require of you; that is, that you will never, on any occasion, either now or hereafter, attempt to make your brothers what you call a Christian.' I answered, looking to the Lord, 'I think, sir, I dare not consent to that.' He replied, 'Then you force me to put you out of my house.' I answered, 'Yes, sir, according to your views of things, I acknowledge it; and, if I may but have your approval, no situation will be disagreeable.' He replied, 'There are many things in your present situation, which must be, I should think, very uncomfortable.' This I acknowledged, and added, that, 'If he would but say he approved of my removal, I would take a lodging, which I heard of at Mrs. Gold's, in Hoxton-square; but that no suffering could incline me to leave him, except by his free consent. He replied, with some emotion, 'I do not know that you have ever disobliged me wilfully in your life, but only in these fancies; and my children shall always have a home in my house.' As I could not but discern a separation would take place, though I knew not how nor when, I judged it most prudent to take lodgings, that, in case I should be suddenly removed, I might have a house to go to, which I preferred to the going into any friend's house as a visitor. I also hired a sober girl to be ready whenever I might want her. I informed my mother, a short time after, of the steps I had taken. She gave me two beds, one for myself, and a little one for my maid; and appeared to converse on it in a way of approval. Something, however, seemed to hold us, on both sides, from bringing it to the point.

"For the next two months I suffered much; my mind was exercised with many tender and painful feelings. One day my mother sent me word, I must go home to my lodgings that night. I went down to din-

ner, but they said nothing on the subject; and I could not begin it. The next day, as I was sitting in my room, I received again the same message. During dinner, however, nothing was spoken on the subject. When it was over, I knew not what to do. I was much distressed; I thought, if they go out without saying anything to me, I cannot go; and if they should not invite me to come and see them again, how shall I bear it? My mind was pressed down with sorrow by this suspense. Just as they were going out, my mother said, 'If you will, the coach, when it has set us down, may carry you home to your lodging.' My father added, 'And we shall be glad to see you to dinner next Tuesday.' This was some relief. I remained silent. When the coach returned, I ordered my trunk into it; and struggling with myself, took a kind leave of each of the servants, as they stood in a row in tears, in my way out of the house. About eight o'clock I reached my lodgings.

"When bolting my door, I began to muse on my present situation. I am, said I, but young,—only entered into my twenty-second year. I am cast out of my father's house. I know the heart of a stranger, but, alas! how much more of it may I yet have to prove. I cried unto the Lord, and found a sweet calm overspread my spirit. I could, in a measure, act faith on these words,—'When thy father and thy mother forsake thee, the Lord shall take thee up.' I was acquainted with many of the excellent of the earth, and my delight was in them. Yet was I not without my cross; for every time I went to see my dear parents, what I felt when, towards night, I rose up to go away, cannot well be imagined. Not that I wished to abide there; but there was something in bidding farewell to those under whose roof I had always lived, as used to affect me much, though I saw the wise and gracious hand of God in all; and that He had by this means set me free for his own service. From my heart I thanked Him as the gracious Author, and them as the profitable instruments of doing me so great a good.

My mother was frequently giving me little things; and every renewed mark of kindness made the wound to bleed afresh."

Probably few would fully justify the proceeding of Mr. Bosanquet towards his truly pious daughter, much less the apparently unnatural conduct of her mother; and it is scarcely possible to approve of the step taken by Miss Bosanquet, in leaving her father's house. Yet the whole was mercifully over-ruled for good by the Divine Providence.

Miss Bosanquet, having joined the Methodist society, was diligent in her attendance at their numerous meetings. "There was," she remarks, "in the years 1761 and 1762, a very great revival among the societies, both in London and many other places; and an earnest desire was stirred up in many hearts, after full salvation. Prayer was made without ceasing by the faithful, 'That the glory of God might go forth as brightness; and his salvation as a lamp that burneth.' These prayers were answered in a very powerful manner. The Spirit was poured out on some in such a degree as can hardly be conceived, but by those who felt the Divine influence. Not only Mr. Wesley and Mr. Maxfield, were in an uncommon manner blest in their preaching; but many simple persons, both men and women, were lively harbingers of the approaching Pentecost, and cried aloud, 'The kingdom of heaven is at hand!' The mighty power of God was seen on every side."

Miss Bosanquet acted with singular circumspection, and resolved to form no acquaintance with unmarried young men, "devoting myself to God," says she, "in single life: only I remember I sometimes thought, were I married to Mr. Fletcher, would he not be rather a help than a hindrance to my soul? But it was only a thought, and had arisen from what some friends said to me on the subject."

In the year 1763, Miss Bosanquet went to reside in a house of her own at Laytonstone, the place of her birth, where she introduced a Methodist society, and established a school for the support and education of orphan

children, and laboured in various ways to promote the advancement of religion. Five years Miss Bosanquet resided at Laytonstone, during which period she lost her father, who died in 1766. "My father," she says, "had a long and painful illness of three years; and my mother lived but nine months after. I was now permitted to be a good deal with them. One day, my dear honoured father spoke to me with great tenderness concerning some of my former trials, and expressed much sorrow that my fortune was not left so much in my power, as that of the other children; saying, 'If you desire it, I will alter my will now. But your uncle knows my mind; and if you marry a man to make you happy, it is all I wish. I do not care whether he has money or not. But whether you marry or not, you ought to have your fortune as well as the rest. If you desire it, I will have it so altered:' with many more expressions of paternal affection. Immediately after the death of my father, my dear mother entered into her last illness. I found much love to her, and of consequence much pain. She expressed a tender kindness to me during her illness, and showed her tender care, by augmenting the sum my father had left me."

In 1768, Miss Bosanquet went to reside near Leeds, and purchased a farm in Yorkshire. On the buildings, stock, and carrying on the business of a maltster, she laid out a very large amount; and this great concern, during a period of fourteen years, occasioned her much perplexity and many trials; yet she laboured zealously in seeking the salvation of all around her, presiding at meetings for prayer in her own house, at Cross hall, as an exhorter and leader, and in places at the distance of many miles; and it appears that many persons were not only brought into the Methodist societies by these means, but truly converted to Christ, to adorn the doctrine of God our Saviour.

Deeply involved in responsibility, and considerably in debt, with a partner in the farming and malting trades, Miss Bosanquet was greatly distressed; yet it had been impressed on her mind that Mr. Fletcher, of Madeley,

would extricate her. He was on the continent for his health, and it was reported that he was dying; yet in 1778, she prayed to God, and "felt an unaccountable liberty," she says, "to ask the following signs, if it really were of him. 1. That Mr. Fletcher might be raised up? 2. That he might be brought back to England? 3. That he would write to me on the following subjects, before he saw me, though we had been many years asunder, without so much as a message passing on any subject? 4. That he would in that letter tell me,—it had been the object of his thoughts and prayers for some years. It came to my mind further, that should this occur in the end of the year 1781, it would be a still greater confirmation of Providence.

Miss Bosanquet struggled through a series of trials during the next three years. "The 7th of June, 1784," she says, "began my fourteenth year in Yorkshire. On that day I took a particular view of my whole situation, and saw difficulties as mountains rise all around me. Faith was hard put to it. The very next day, June the eighth, I received a letter from Mr. Fletcher, in which he told me, that he had for twenty-five years found a regard for me, which was still as strong as ever; and, though it might appear odd he should write on such a subject, when but just returned from abroad, and more so without seeing me first, he could only say, that his mind was so strongly drawn to do it, he believed it to be the order of Providence. In reading this letter I was much struck. Yet, a strange fear possessed my mind lest I should take any step out of the order of God. We corresponded with openness and freedom, till August the first, when he came to Cross hall, and abode there a month; and having opened our hearts to each other, both on temporals and spirituals, we believed it to be the order of God we should become one, when he should make our way plain."

Mr. Fletcher went back to his vicarage at Madeley, and returned in about five weeks; "and after asking direction from the Lord," says Mrs. Fletcher, "we agreed to take the step in a fortnight. For the first

week all remained as usual; but in the beginning of the second, a gentleman came quite unexpectedly, and bought the place, for one thousand six hundred and twenty pounds. Three days after, another took the stock, &c. A way seemed, also, to open for each member of the family, so that with a little assistance, every one had a comfortable prospect before them. The case of one, a poor cripple, who had lived with me sixteen years, seemed difficult. Though she feared and loved God, she had such infirmities, no one was willing to take her; and we had some reasons against taking her to Madeley. But this difficulty, also, was removed. On Sunday night, November 11th, I received a letter from a pious lady, who had first recommended her to me, stating that she would take her back and maintain her.

"All was now so far settled, that I did not need to sell the Laytonstone estate. My income would afford to allow the pious souls of my dispersed family *fifty-five* pounds per year, pay the interest of the money still owing, and yet leave me such an annual sum, as was about equal to my dear Mr. Fletcher's income; and in case of my death, there was in Laytonstone more than would pay all. So on Monday, November 12, 1781, in Batley church, we covenanted in the name of the Father, and of the Son, and of the Holy Ghost. 'to bear each other's burdens,' and to become one for ever.

"We agreed to leave all our furniture to be sold with the house. The money was not to be paid in immediately for the estate; we were, therefore, rather at a loss to settle all our accounts before we left the place, and to give that assistance to our friends we wished to do. On an exact calculation, we found a hundred pounds wanting. We laid it before the Lord; and the next post I received a letter from my youngest brother, with a bank note of one hundred pounds enclosed, as a present; though he knew nothing of our particular want, nor had I the least reason to expect his assistance.

"On January 2, 1782, we set out for Madeley. But oh! where shall I begin my song of praise? What a turn is there in all my affairs! What a depth of sorrow, distress, and perplexity, am I delivered from!

How shall I find language to express the goodness of the Lord! Now I know no want, but that of more grace. I have such a husband as is in everything suited to me. He bears with all my faults and failings in a manner that continually reminds me of that word, 'Love your wives as Christ loved the church.' His constant endeavour is to make me happy; his strongest desire, my spiritual growth. He is, in every sense of the word, the man my highest reason chooses to obey. I am also happy in a servant, whom I took from the side of her mother's coffin, when she was four years old. She loves us as if we were her parents, and is also truly devoted to God."

Mrs. Fletcher lived most happily with her husband, as "heirs together of the kingdom of God," for nearly four years, aiding him, in various ways, with all her superior powers, in his faithful and successful ministry. He was removed to his eternal rest, by means of a fever, finishing his holy course with joy through faith in Christ, after being about twenty-five years vicar of Madeley. She wrote in her diary as follows:—

"October 25. When I wrote last, July 26, I was indeed arrived at the summit of human felicity! My cup indeed ran over! I often said, Lord, how is this? Am I indeed one of those of whom it is said, 'These are they who come out of great tribulation?' My way is strewed with roses. But, O! how shall I write it! On the fourteenth of August, 1785, the dreadful moment came! The sun of my earthly joys for ever set, and the cloud arose which casts the sable on all my future life? At half-past ten that Sabbath night, I closed the eyes of my beloved! What a change! The whole creation wears a new face to me. The posture of my mind at this season, I will not trust my memory to describe."

Mrs. Fletcher, after settling her affairs, determined on residing still at Madeley. Mr. Kenerson, the new vicar, was son of the patron, and a quiet, well-meaning gentleman, who paid the greatest respect to the widow of his predecessor. "How wonderfully," exclaims Mr. Moor, her biographer, "did the Lord provide for the

people when he was pleased to remove their angelic pastor. 'My dear,' said he to Mrs. Fletcher, 'when you marry me you must marry my parish. She did so; and as the new vicar did not reside, and as he had a great respect for Mrs. Fletcher, she was allowed to recommend the curate, whom the vicar invariably appointed according to that recommendation. The work of God has thus continued, and proceeded for thirty years in peace."

Mrs. Fletcher survived her beloved husband nearly thirty years, labouring in an extraordinary manner, by her prayers and preaching in the meetings of the Methodists, round the country, with singular acceptance and success. Being worn out with labours, and the inseparable attendants on age, she died rejoicing in God her Saviour, August 14, 1814, aged 75 years.

Mrs. Fletcher, as every one will allow, was an extraordinary woman; no one can doubt the reality or even the elevation of her personal piety; but many have questioned "the propriety of her assuming the character of a preacher." "Her conflicts were very great concerning her call in this respect;" says her biographer, "and the taunts which she had to endure from men very painful. These she at length embodied in a letter to Mr. Wesley, declaring her willingness to abide by his decision; and she would gladly resist this impression, if the Lord should so direct her by him. Mr. Wesley, who well knew her simplicity, godly sincerity, and admirable understanding, replied, 'that he considered it to be an extraordinary call—St. Paul's ordinary rule was not to permit a woman to speak in the congregation; yet in extraordinary cases he made a few exceptions.'—Mrs. Fletcher thanked God for the answer, and continued her labours of love to the close of her life. While she made no display of a regular commission, but merely strove to win souls, may not every pious churchman and Methodist unite and say, 'Would to God that all the Lord's people were such prophets and prophetesses!'

VII. MRS. CLAYTON.

DIED, APRIL 24, 1840.

Mrs. John Clayton's character by Dr. Burder—Remarks of Dr. Morison—Mrs. C. born in London—Her parents attend the ministry of Mr. Clayton, sen.—Miss Ellis becomes pious, and joins the church at Stepney—Is married to Rev. J. Clayton, jun. —Her reflections regarding a minister's wife—Her children—Her instruction of them—Their Sabbath exercises—Her records in her diary—Mr. Clayton leaves Kensington—Becomes pastor of a church in London—Erection of the Poultry Chapel—Mrs. Clayton employs her Sabbath afternoons—Her active benevolence —Societies at the Poultry—Present from the congregation—Mrs. Clayton's illness—Her religious experience—Her death—Her excellent qualities—Her missionary spirit—Taking leave of Dr. Philip—Her reproof of censoriousness—Her love of Dr. Sutton's sentiments—Her humility.

Mrs. Sarah Clayton was, for the extended period of *thirty-seven* years, the excellent wife of the Rev. John Clayton, A.M., of the Poultry Chapel, London. Her removal from the church of Christ on earth was sincerely deplored as a public loss by a very large circle of attached friends; and her useful character is sketched in a "Funeral sermon," by the Rev. Dr. Burder. That valuable memorial is introduced to the readers of the "Evangelical Magazine," by the following remarks of its editor, Dr. Morison:—

"The subject of this memoir was one of the excellent of the earth, whom no one could know without deeply and sincerely respecting. Her unostentatious hospitality to the friends of her husband drew around her a circle of warmly attached ministers and private Christians, who will long cherish the remembrance of her womanly and Christian graces.

"The sketch of character appended to Dr. Burder's excellent discourse, preached on occasion of her funeral, is so characteristic, that we think it a duty to give it entire to our numerous readers:—

"'The late Mrs. Sarah Clayton was the daughter of Mr. William Ellis, of Fenchurch-street, London, and entered this world on the 28th of December, 1779. Her childhood was spent chiefly at home, as

from the delicate state of her health, she was not able to bear the bustle, and some of the inevitable restraints of school. The instruction which she received was partly from an aunt, and partly at the establishment of Mrs. Walker, of Hackney. She was in the constant habit of attending, with her parents, on the ministry of the Rev. John Clayton, of the King's Weigh-house, Eastcheap, and under his discourses was frequently the subject of deep convictions of sin. An intimacy having been formed between her and the sister of the Rev. George Ford, of Stepney, she often went to hear him at Zion chapel, and Orange-street, Leicester-square. It was while attending to one of his discourses that her inquiring and anxious mind obtained spiritual relief; and it proved the more immediate instrument of that change which she always considered as her conversion to God. It has been her frequent exclamation, 'O that I could always be the subject of those lively impressions which I felt when Mr. Ford gave his address to the people from that beautiful passage, 'Thou shalt guide me with thy counsel, and afterward receive me to glory.''

"On the 4th of June, 1801, she was united to the church at Stepney, and remained in communion with that Christian society till her marriage with the Rev. John Clayton, jun., in 1803. It is obvious from the written records of her experience, that her entrance on so new a sphere of relationship and duty, called forth a spirit of most earnest prayer, that she might not only prove a suitable partner to her husband, but that, in the semi-public station in which she was to be occupied, she might exemplify the character of a Christian minister's wife. This was a period at which she evidently spent much time in converse with God, and in the exercise of habitual vigilance, that neither her religious profession, nor the ministry to which she was allied, might be justly blamed. 'I think,' she writes, 'that some of those who marry ministers carry themselves proudly, so that the poor are afraid of them; and some are so vulgar, that the rich are disgusted with them;

some are so light and trifling, that they are hindrances rather than help-meets to their husbands. O Lord, preserve me from these three evils !'

"In the course of a comparatively few years, she became the mother of eight children, three of whom are numbered with the dead, and five of whom survive. During this period of life, her domestic character pleasantly and advantageously exhibited itself to view. Punctual in her early morning devotions, she was always prepared calmly to enter on the duties of the busy day, and was remarkable for the order, accuracy, and efficiency of their fulfilment. She often quoted a familiar saying of her mother-in-law, 'That everything in a family should have its proper place and season, and that the mistress should *guide* the house, and not *drive* it.' She was very considerate as to the requirements which she made of her servants, and wished, as she said, 'to see them always adequately employed, but not in a violent hurry, as the work was then likely to be ill done, and bad tempers to be excited.' As the minds of her little ones were developed, she attentively watched the opportunities of conveying the simple truths of the gospel to their understandings, as well as of applying them to the heart; and her surviving sons and daughters can attest how earnest and constant were her efforts to conduct them to that gentle Shepherd, who gathers the lambs in his arms, and carries them in his bosom; and how repeatedly, on the evenings of the Sabbath, as she knelt in the midst of the youthful group, she bedewed their heads with the tears of devout desire that Christ might be formed in their hearts the hope of glory."

"The following extract from her diary will best exhibit the state of her mind, in reference to the eternal welfare of her children:—

"I have just had an interesting and melting interview with my two sons. I entered into full conversation with them on the great concerns of their souls, and was enabled to engage in prayer with them with much liberty. This solemn interview will not be forgotten by me. O

that it may produce serious impressions on them! I feel it a most momentous affair to be a parent; and as my children rise up into society, I am anxious to know that they have commenced their travels to a better country. The hopes and fears to which *Christian* parents are liable, can be known fully only by experience. What would satisfy a *worldly*, is not sufficient for the *Christian* father and mother. No; we cannot fully rejoice till we can say, 'Our children are walking in the truth.' I want something more than mental furniture upon common subjects and decency of conduct. I long for the tears of penitence—for the cry of 'What must I do to be saved?' for the holy and bold resolution to join themselves to the Lord in a covenant not to be forgotten. Oh, to hear them say, 'Here, Lord, we give ourselves away; it is all that we can do.' Lord, hear my request! I ask not, as the mother of Zebedee's children, that my two sons may be eminent in their stations in this life, *that* I leave entirely in thine hands; but *I do importunately ask* that they may have seats in the church on earth and in the kingdom of heaven at last.'

"In the arrangements of Providence, her companion removed from Kensington, where he was first fixed as pastor, and settled over the church in Camomile-street, London, which was in a widowed state, owing to the death of the Rev. John Reynolds. In the year 1819, the Christian community removing to the new chapel in the Poultry, an alteration took place in the times of conducting public worship. It then became the practice of Mrs. Clayton to devote the afternoon of the Lord's day to her children; and she thus states her opinion upon this subject:—'If I were in single life, or had no family, I should generally deem it my duty to instruct in the Sunday-school; but I do not like those ostriches who run to great distances in the desert, and neglect their own brood.' Her custom, she continued, therefore, until her offspring reached an age when they retired to read by themselves, or attended the services of some neighbouring sanctuary. As they successively passed away into society, and into different positions of

life, she was wont to say, 'Well, our children are no longer under the wing of our immediate protection, now let us spread the wings of more earnest prayer for them.' During this course of parental proceeding, it was the habit of herself and husband to devote special seasons to prayer, that the blessing of God might rest on their united endeavours to train up their children in the nurture and admonition of the Lord.

"While Mrs. Clayton shone in the domestic department, to which she was principally devoted in her earlier years of marriage life, her example in the public scene became brighter and brighter as she advanced. Many of the religious and humane societies at the Poultry, originated exclusively in her benevolent agency, assisted for a considerable length of time only by one or two steady coadjutors. In the establishment and movements of all, she became singularly active.* Her words were, 'I think that I am acquiring some influence among our beloved people, and, as it is a talent for which I am responsible, I must try and turn it to a good account. I am ashamed to see so many professors, who have much leisure,! but who spend their time in nothing else but idle gossipping, and give themselves up to no useful pursuit whatever. O Lord, may I not be a drone, but a busy bee, in the hive to which I belong.' The committees of 'the Schools,' of the 'Maternal and Benevolent Societies,' and of the 'Cheap-clothing Society,' can bear testimony to her zeal for their welfare, and her untiring assiduity to maintain their useful operations. She was the life and soul of 'the Friendly Female Society,' instituted for the removal of a debt of a thousand pounds on the school-house and asylum; and

* Amongst numerous letters of affectionate condolence, which Mr. Clayton has received from Christian friends, since the decease of the lamented subject of the above brief memoir, are valuable communications from the deacons of the church, and the committees of all the societies at the Poultry Chapel, expressive of their sympathy, and attesting the calm but energetic zeal with which Mrs. Clayton devoted herself to their several interests.

upon her completion of that enterprise, on her return home, her joy was such, that she wept profusely, and exclaimed, as her husband read over the details of the meetings, 'I feel that I am an utterly unprofitable servant towards God; but I bless His name, that He has enabled me and my companions, notwithstanding some have discouraged us, to finish this work!'

"Some time afterwards, on the receipt of a silver tea-service and a purse of one hundred guineas, for her husband, from the church and congregation, and which (to use her own words), were 'presented in a manner so unostentatious, delicate, and affectionate, as to delight her heart,' she was so overpowered with strong emotions, that, for many days together, she was occasionally weeping (as she said), 'with gratitude to God, and tender attachment to the people of her choice;' adding, 'I am no admirer of those religious ramblers, who rove everywhere, and seem to me, after all, to do little or nothing that is effective. I dwell among my own people.'

"About five years ago, Mrs. Clayton was attacked with an affection, which seemed to indicate a disease of the heart, which greatly enfeebled her strength, and which in connexion with certain painful anxieties respecting some of her children, bore down her animal spirits. On her recovering from a confinement of some months to her chamber, she writes:—'I have felt a very strong temptation to retire altogether into privacy; but, I must resist it, and hope to pursue an active course with as much vigour as the impaired state of my health will admit.' This determination she has amply fulfilled; for, until her last fatal illness, she was unremitting in her attempts to sustain and advance those institutions, in the prosperity of which she took so lively an interest. It was on her attendance at a meeting of the young persons who had been educated in the schools, that she caught a violent cold. She strove against it for a few days, but it issued in an attack of influenza and sore throat, which rendered her incapable of swallowing anything but a little liquid, for ten days. An imposthume

also formed in the right ear, which gave her great pain, but, on its breaking, she found relief, and appeared to be gradually recovering. On Tuesday, the 21st of April, 1840, she sat up for two hours in the afternoon; and on the return of her husband from an anniversary service, he took a chair by her side, and inquired how she felt as to body and mind. With a smile of love and of Christian hope on her countenance, she said, 'As to *the body*, I am certainly much better, though I have such sensations in my head, and such a numbness in my arm, that I have an impression that I shall not ultimately recover from this attack, but I think I shall some day go off suddenly, like my aunt. As to *the mind*,' she added, 'I enjoy a singular calm, for so anxious a being as I am. I wished to tell you what a sabbath morning I spent in bed.—I had such a sense of God's love to me in all his dealings, and such a sweet persuasion of my interest in Christ, that I felt as though I could give any mortal interests up, and make my God my all. I assure you, it was to me a sabbath morning of unmixed delight, and seemed like a foretaste of heaven.'

"And so it was—a taste of the grapes of Canaan before she crossed the Jordan. On Thursday, the 23rd, she relapsed, and an extreme restlessness came on, which was most distressing to witness. Two medical attendants saw her, but did not otherwise than entertain a hope that the malady would again yield to appropriate treatment. In the evening, she stated that 'her head became so bad, she should lose her senses if she had not a composing draught given to her,' and which she importuned the nurse to administer. A moderate opiate had been provided in cases of necessity, and soon after she had taken it, she sunk into a tranquil slumber. At four o'clock on Friday morning, her husband went into the room, and found her asleep, though apparently breathing with some difficulty, and stated that in a couple of hours he would return. About twenty minutes to five, her attendant knocked at his door, and said, 'O sir, will you come into my mistress's room, for she has given two or three sighs, and really seems as

though she did not breathe!' He hastened into the chamber, and finding no pulsation at the wrist, and no beating at the heart, as he wiped away the cold perspiration from her face, and bent over her to give her a parting kiss, he saw unequivocal indications that her spirit had fled from the clay tenement, and had winged its way to the bosom of her Saviour and her God. The household was immediately alarmed; several came around her bed; one or two exclaimed, 'No, she is not dead, it is only a fainting fit.' But it proved to be the crisis of dissolution—the moment of her glorious birth into a world where no sigh is heaved, no groan is heard, no tear is shed, and where the immortal inhabitants suffer no painful separations.

"The required brevity of this memoir, intended only as an appendage to a funeral discourse, forbids its writer to expatiate on the numerous excellences of the character which the beloved deceased sustained. In the *conjugal* relation she was always tender, affectionate, and devotedly attentive to her husband; in the *maternal*, overflowing with love to her children, and ready to make any personal sacrifice for their well-being in both worlds; in the *private walks of life*, respectful and courteous to superiors, condescending and kind to inferiors, and ever prompt to relieve, to the utmost of her ability, the wants and woes of her fellow-creatures; and, as the *wife of a minister*, most considerate, prudent, sympathetic, and usefully active. Her friendly attachment to those whom she esteemed as the faithful servants of Christ was very strong, and among social pleasures none gratified her more than to see them at the table of her hospitality, and to mingle in conversation with them on the state of their flocks, and the progress of religion in the world.

"She breathed a true missionary spirit, of which some judgment may be formed from the subjoined extract:—

"July 21, 1829.—Among the many spiritual advantages which I enjoy in the situation in which a kind Providence has placed me, one is, that I have so often the pleasure of enjoying the society of holy and eminent

ministers of Christ; and if my heart does not deceive me, I do greatly prize this privilege. This last week, however, has been to me one of the most interesting and impressive I have ever enjoyed in my life. We have accompanied dear Dr. Philip, and his wife and two daughters, down to Gravesend, to take leave of them before they sail for the Cape. The evening on which we arrived, (Thursday, 17th) we went with them to the house of God and held a missionary meeting, and at the close committed the Christian company to Him who holds the waters in the hollow of his hand. The next morning we met some more Christian friends at breakfast. The conversation was melting, and yet animating, and related to the advancement of the Redeemer's kingdom. My —— engaged in prayer, and was so assisted and enlarged as to produce a strong feeling, and, I think, none rose from their knees without weeping eyes. At about twelve at noon we were joined by fourteen or fifteen more missionaries, some from France, and others from Germany, but all of one heart and one mind. With them came many ministers, among whom were Mr. Orme, Mr. Arundel, Drs. Fletcher and Reed, Mr. James, and Mr. Slatterie. Such conversation, prayers, addresses, and such a genuine flow of Christian love, I never heard or witnessed before, and I hardly expect to see anything equal on this side heaven. The excitement has actually affected my bodily health, so that I am almost unfitted for the duties to which I have returned. Lord, I desire that the past scene may stir me up to holy inquiries, whether I am in the right way to that blessed world, where all thy saints shall meet again, where missionary work will be needed no more, and the whole body of the ransomed of the Lord shall be brought from the north and south, the east and west, and sit down in the kingdom of God.

> "'There shall our passions all be love,
> And all our powers be praise.'

"On another occasion, Mrs. Clayton's visitors at her own house can testify to the animated joy which she

felt in receiving the refugees from Madagascar, in company with the Rev. Mr. Freeman, and while listening to his details of the history of the sable group, around whom were collected about forty of her Christian friends.

"On points of difference among Christian professors, she said, that she was 'intentionally guarded in her conversation, as she thought that many let their tongues run a useless race on this subject, and often got no valuable prize by it.' She was on principle a Congregationalist; yet her disposition was most catholic towards all who hold the head, Christ. She often expressed a dislike to vehement and angry controversy, and avowed her determination to 'suppress, so far as she was able, that spirit and language, which she deemed particularly unbecoming in a Christian female,' and by which the adherents of different denominations separate friends, undermine true charity, impede usefulness in the church, and present a repulsive edition of Christianity to the world.

"Perhaps her prejudices were too strong against those persons in whom she witnessed what she called 'heterodoxy of temper' connected with matters of religion. The writer of these lines scarcely ever remembers her to have used anything like the language of strong censure, excepting when she discovered a bitter spirit towards fellow Christians. One striking instance of this occurred at table, on a particular occasion. A certain person was dealing out his accusatory and acrimonious remarks very liberally around him, and turning to her, and with an air and tone of rudeness, rebuking her for silence, said, 'Well, now I am determined to have your opinion.' She coolly replied, 'Why, sir, I had rather be excused from giving it.' He rejoined, 'But we must and will have it, for we live in times in which we ought to show our colour.' 'Well, sir,' she added, 'my opinion is this, that gentlemen had better keep their razors to shave their own faces, and not employ them to cut and slash every body who does not think exactly as they do. I also think, sir, that Paul judged the same, when he said to Titus, 'Put them in

mind to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.' Several pious friends are living who can confirm this statement, and who can recollect the effect produced on the whole company by the sudden check thus given to the gratuitous exercise of uncharitableness. She was a great admirer of the sentiments and expressions of Dr. Christopher Sutton, in his preface to a work entitled, 'Disce Mori—Learn to die,' which was first published in the year 1600, and which she copied into her 'book of observation.' Alluding to the members of the mystical body of Christ, he says, 'We are all sheep of that fold whereof Christ is the shepherd; we are all stones of that building whereof He is the foundation; we are all branches of that vine whereof He is the stock; we have all but one God for our Father, who created us; one Christ Jesus our Saviour, who redeemed us; one Holy Ghost to our sanctifier who doth adorn us all. We are but pilgrims and strangers, and we shall one day find a peaceable Christian life, with a good departure from this world, shall stand us more instead than all the world besides; when after much jangling and beating our brains in matters of contradiction, we shall perceive that this charitable Christian life was worth all. And therefore beseech we God, the author of all good gifts, that mercy and truth may meet together, and righteousness and peace may kiss each other, that his glory may dwell in our land, until we come to dwell in the land of glory.'

"The papers which Mrs. Clayton has left behind her afford many striking exemplifications, not only of the spirit, but of the practice of her charity. As a lover of all the good, she secretly ministered to them of her substance, to whatever caste they belonged; and, considering the limitation of her means, more especially till within the last ten or fifteen years, the extent of her silent liberality to the poor, and her self-denial to communicate to some persons in particular, have excited much astonishment. She has often gone to her drawers, and when she could not find appropriate garments to

give away to applicants, has disposed of articles of dress which she had not made up for herself, and parted with them to clothe the indigent. Yet withal, such was her deep humility and sense of unworthiness, and such her extreme dislike of everything that had the aspect of flattery, that she could not bear to hear a word in her own praise; and on a late occasion, when, after an act of singular and ill-requited generosity, the sentence was quoted from the book of Proverbs—'Her husband, he praiseth her,' she exclaimed, 'In this world, my love, I wish to serve in the shade; in the next, I hope I may serve and shine.' In short, her motto was, 'For me to live is Christ; and to die, gain.' During her earthly course, she well illustrated the first part of this sentence; and now, having bid adieu to all the cares, conflicts, and imperfect satisfactions of this inferior scene, the author of this lowly sketch avows his full and consolatory persuasion, that she 'shines with the brightness of the firmament, and as the stars for ever and ever.'"

THE END

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